

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

JACKSON, MISS., May 8, 1930

NEW SERIES  
VOLUME XXXII. No. 19

## MOTHERS DAY

Though I have written each church in regard to the regular offering for Mothers Day, I am taking this opportunity to again call attention to the matter. So let us all join in making such contributions as to assure the proper support for the Mississippi Baptist Orphanage for the remaining part of the year.

Our Churches, Sunday Schools, Women's Missionary Unions, and other Auxiliaries have done their part nobly to the extent that we have a nice cash balance at present. Therefore, if we shall all cooperate, it will be easy to pay all bills as they become due. As nothing can give our people greater interest than to feel that we really believe in properly caring for the children, we sincerely hope that we shall make this a great day for our children and the Home.

In conclusion, I want to assure you that the children are well, happy, and doing unusually good work; and I also desire to cordially invite you to visit our Home, when in Jackson, so that you will know more about the work we are doing.

Hoping that everything may work together for the best interest of the children in our Home, I am

Fraternally yours,

—W. E. Thompson.

Pastor A. M. Overton of Baldwyn says the second monthly meeting of Prentiss County Sunday School Association was one of real interest. Plans are being made for countywide simultaneous training schools in Prentiss County this summer, beginning probably Aug. 10.

A special offering of \$113.25 was made to the Baptist Bible Institute by the Hazlehurst Church on the last Sunday in April.

The city of Jackson is feeling a bit chesty since the recent federal census shows a population of nearly 48,000 in comparison with 23,698 in 1920. That is, the number of people has more than doubled in ten years. The cities seem to be growing larger and the small towns smaller.

It is interesting to notice that while the population of Memphis grew 55.2 per cent in the past ten years, the enrollment in the public schools increased 98 per cent. This is apparently representative of the condition in all this section of the country.

A telegram from brother Bryan Simmons on Monday tells us that his sister, Mrs. Fannie Burke, died on Sunday night. The burial was at Natchez, Monday. We knew Mrs. Burke at Clinton for several years as a fine, gentle, Christian spirit, and our hearts go out to those who are bereaved by her going. She leaves one son in Vicksburg.

## SUNDAY SCHOOL ATTENDANCE MAY 4

Jackson First Church.....	742
Jackson Calvary Church.....	886
Jackson Griffith Mem. ....	370
Jackson Davis Mem. ....	367
Jackson Parkway .....	179
Rosedale Church .....	110
Meridian First Church.....	86

Collection \$63.63

Okolona Church .....	196
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Collection \$9.54

Gulfport First Church.....	511
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Offering \$194.63

Brookhaven Church .....	627
Waynesboro Church .....	216
Baldwyn Church .....	154

—BR—

W. G. Burgin resigns as Dean of Dodd College, Shreveport.

George J. Burnett of Memphis will lead a campaign in Texas to raise \$200,000 for endowment of Wayland College.

D. A. (Scotchie) McCall, Junior, has joined the Cradle roll and the infantry at Griffith Memorial. Here's our happy hand.

Brother C. F. Hinds, pastor at Amory, was called last Sunday to the care of the church at Tunica to succeed brother Frank Crockett, whose resignation takes effect July 1.

Mr. W. D. Hudgins, who conducts the Educational Department in The Baptist and Reflector, writes fully of his opposition to the plan of financing the church through the Sunday School. And we find ourselves in entire agreement with him.

Mr. Jackson, Superintendent of the Mississippi Anti-Saloon League, will have something to say in next week's Record about the Literary Digest's Poll on Prohibition. He says that so far his investigations made in churches in the state show that only one man in ten received the ballot and one woman in twenty-five.

Dr. W. T. Rouse in the Baptist and Reflector points out that Evolution fails to account for the origin of matter, or the origin of force, or the orderly movements of the heavenly bodies, or the origin of life; that it fails in its facts, in the classification of species, and in its demonstration. He says in the same article that the fruits of evolution are agnosticism, disbelief in the supernatural, weakens the pulpit, destroys belief in the Bible, wrecks the faith of young people, robs man of a spiritual nature, leads to war, and undermines the fundamentals of Christianity.



## "MORE ABOUT OUR COLLEGE FINANCES"

W. A. Sullivan

Brother J. W. Lee, in The Baptist Record of April 24, gives some plain facts and figures in regard to our "College finances". He says that in round numbers our three colleges owe \$200,000.00. He also says that this figure "does not include the \$59,000.00 which is a direct obligation of the Education Commission".

Brother Lee says furthermore that the \$200,000.00 which our three colleges now owe does not "include any bonded indebtedness for endowment". One is glad Brother Lee makes a distinction between our "bonded indebtedness for endowment" and our other financial obligations.

Really we ought not to think of the bonds which we have yet outstanding in the terms of an "indebtedness". We have the cash invested for which all our bonds were sold. The money is bearing interest. Our outstanding bonds are not an indebtedness. Rather the issuance and sale of bonds are a method by which we are building up a permanent endowment for all future years. As we redeem our bonds we are, in simplest terms, depositing money to a perpetual educational "savings account".

If Brother Lee had gone to his bank the first of this year, borrowed \$1,000.00, placed the same on twelve months time deposit with the bank, and were now retiring his loan at the rate of \$100.00 per month, his obligation at the bank would not be an ordinary "indebtedness". It would simply be a good, safe business transaction. Every time Brother Lee pays \$100.00 retiring his loan, he really has \$100.00 "saved". Just so we ought to think of "our bonded indebtedness for endowment".

According to Brother Lee's figures our three colleges owe, including "the \$59,000.00 which is a direct obligation of the Education Commission", approximately \$260,000.00. That looks like a tremendous liability until placed in contrast with the assets of our three colleges. According to figures at hand the total valuation of the property and endowments of these three colleges in May, 1929, was \$2,819,176.00. Therefore if these figures are correct, the liabilities of our three colleges are less than ten per cent of their assets. In the business world that would be an exceedingly good showing.

Yet the fact remains that our three colleges owe about \$260,000.00. Of course we will pay it. But how?

In view of the results of the Emergency Program last year it would seem hardly probable that we will resort to that method again. Perhaps it ought to be said now that one reason why the "Baptist Emergency Program" was not more successful is that, according to our present method of college financing, it gave no assurance that it would not have to be repeated. The sooner we realize that we cannot finance our colleges with preferred allocations of funds of the Co-operative Program, and by authorizing the Education Commission to borrow money, the better for all concerned. If certain business men whom one knows could have been assured that the indebtedness would not have been incurred again by borrowing money for the current expenses of our colleges they would have given more liberally to the Emergency appeal last year. Their position may not have been well taken, but that is the way they felt about it.

There seems to be a growing feeling among our brethren that Mississippi College ought to be made co-educational in the junior and senior years, and that our two woman's colleges should be reduced to the grade of standard junior colleges. The writer confesses that he once looked with favor upon such a policy. However after more mature thought, he is thoroughly convinced that such a course would be both disastrous and dishonorable. There are at least three reasons for this conviction:

1. The day we reduce one of our colleges to the junior grade, that day it will begin to die. The argument was made in favor of discontinuing Clarke College that the college could hardly

compete with state junior colleges. As much as some of us grieved to see the school discontinued, we knew that the argument was sound. The same argument would be just as sound applied to a denominational junior college in any other section of our state. Had not a majority of the Convention been convinced that whether Clarke College were discontinued or not, the Orphanage ought to be removed from its city surroundings, we would have sustained a loss of at least \$50,000.00 in the discontinuance of Clarke College. But the next time we discontinue a college, we will not have an Orphanage to transfer.

2. If we were to reduce one or both of our woman's colleges to the grade of a standard junior college, we would still have our debt. Furthermore the debt would be more difficult to pay. Such a policy would disappoint, if not alienate from our denominational educational work, many of our people. When brethren feel that they have not been treated fairly, it is difficult for them to be enthusiastic in paying debts. Demoting colleges will not decrease debt. At least one does not see how it would.

3. Many large gifts have been made to endow Blue Mountain and Mississippi Baptist Woman's College as standard senior colleges. Some of those gifts were as large as \$40,000.00, perhaps larger. Those gifts were made with the understanding on the part of both the donors and the Baptists of Mississippi that the colleges would be maintained as standard senior colleges. Furthermore those fine gifts were made by people who believe in Christian Education, and who had faith in Mississippi Baptists. Shall we now reduce one or both those schools to the status of a junior college, and thus break faith with those from whom we accepted that money? To do so would be to repudiate our word of honor and to place ourselves before the world almost in the attitude of obtaining money under false pretenses. Unless indeed we were to at least offer to return those gifts to those by whom they were made. But that would not pay our debts.

How shall we pay? The following suggestions are offered:

1. Refuse to make any more debts. We will never solve the question of our college finances so long as we continue to borrow money for current expenses, and then try to pay by organizing and promoting "Emergency programs". It cannot be done that way.

2. Let the presidents and business managers of all our colleges at the beginning of each collegiate year present to their boards of trustees for approval itemized operating budgets for the ensuing year, and then live within the budgets. Perhaps this is being done now. Very unfortunately such has not always been done. The writer believes this suggestion is vital, and that it could be more wisely carried out to the best interests of all concerned by one board of trustees for all the colleges.

3. Launch a movement for raising at least one million dollars for our Baptist schools in Mississippi in 1931. Of this, \$250,000.00 would go to liquidate current indebtedness, and \$250,000.00 to each of our three colleges for permanent endowment.

Are we able to do it? Part of the answer to that question is that by giving one penny each per day, 200,000 Mississippi Baptists can give \$750,000.00 cash for Christian Education in one year. If our pastors, Sunday School superintendents and teachers, and all friends of Christian Education could catch the vision, we would permanently relieve the embarrassing situation of our college finances before the end of 1931.

We are face to face with the alternatives of retrenchment with disaster, and perhaps dishonor, or of going forward with our program of Christian Education in some measure worthy of the Cause of our Lord. Which shall it be? That question will be answered by Mississippi Baptists in less than two more years. Let us go forward. "We are well able".

Evangelist Bryan Simmons is assisting Pastor C. C. Weaver in a meeting at Hernando.

## EDUCATIONAL CREED

Several years ago a young woman who was at Woman's College wrote out the following creed. It may be of interest to some of the readers of The Baptist Record.

## Our Creed

1. We believe in Woman's College! We believe that what she lacks in material equipment is more than balanced by the fine spiritual atmosphere.

2. We believe that Christian Education is a part of God's great program as laid down in Matthew 28, where Christ says "Teach", and He promised to be with those who are carrying out that program.

3. We believe that because the cattle on a thousand hills are His, and the silver and gold are His, that He can finance that program.

4. We believe He will give wisdom for the task if we ask it. (If any of you lack wisdom, let him ask of God and it shall be given him.) (James 1:15.)

5. We believe that if we ask we will receive, if we ask what is on God's great program for us.

6. We believe that the arm of God is not shortened since the days these words were written, "God shall supply all your needs according to His riches in glory by Christ Jesus." (Philippians 4:19.)

7. We believe that the saying of Christ, "And I, if I be lifted up will draw all men unto me", can be applied to the College in this way; if Christ is lifted up in the schools He will draw students to them.

8. We believe that the Spirit of God, for which the souls of men are parching, can be had for the asking. (If ye then, being evil, know how to give good gifts unto your children how much more shall your heavenly Father give the Holy Spirit to them that ask Him.) (Luke 11:13.)

9. We believe that nothing else can come between this school program and ultimate success, unless those who foster it are out of line with the great program of God.

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## A TRUE STORY ABOUT WOMAN'S COLLEGE

During the years of the early life of Mississippi Woman's College, there was no fund for repairs. During this time, Mrs. L. E. Bobo, Lyon, Miss., and Mr. Peyton Self, of Marks, Miss., were a great help in this respect. Their donation came in just the opportune time to save the situation and keep things neat and in good taste for the girls. Mr. Will Dockery at two different times came to the aid of the College in a very material way. Once when there were more girls than could be accommodated, he furnished a little cottage to receive the overflow. "God moves in a mysterious way His wonders to perform" and it inspires faith to see how He takes care of His work in time of need.

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There are 80 graduating from the Ft. Worth Seminary this year; 33 in the theological department; 31 in the education department; 13 in music; 3 in missionary training. Of the total 46 are men and 34 women. Ten are volunteers for the foreign field. Commencement is on May 20-23. The speakers are Dr. C. D. Johnson of Ouachita College, Dr. L. G. Cleverdon of Alexandria, La., and Mrs. T. C. Jester of Houston, Texas.

BR

The report on Publications made to Clarke County Association last year was signed by C. E. Hood, J. O. Crosby and R. G. Shirley. It begins with this poetic quotation:

"How shall I speak thee or thy power address,  
Thou God of our idolatry, the press?  
By thee religion, liberty, laws  
Exert their influence and advance their cause;  
By thee worse plagues than Pharaoh's land befell,  
Diffused, make earth the vestibule of hell.  
Thou fountain at which drink the good and wise;  
Thou ever bubbling spring of endless lies;  
Like Eden's dead, probationary tree  
Knowledge of good and evil is from thee."



# Housetop and Inner Chamber

Who is the legislature afraid of in failing to tax snuff and chewing tobacco, while cigars and cigarettes bear a nuisance tax?

Evangelist M. F. Ham began an evangelistic campaign in Nashville, Tenn., on May 6. All the Baptist churches are to cooperate.

Jacob Gartenhaus, Home Board missionary to the Jews, conducted a week's meeting in First Church, Columbia, S. C., April 27-May 2.

Evangelist T. T. Martin has arranged for an eight days campaign of soul winning in New Orleans during the meeting of the Southern Baptist Convention.

Mrs. Willingham, widow of Dr. R. J. Willingham, who for many years was Secretary of our Foreign Mission Board, was stricken with paralysis at Miami, Fla., and her recovery is doubtful.

A tract that has led many to the Savior is "The Conversion of Ruth Wyatt", by T. T. Martin. There have been 414,000 of them printed. They can be had of the author at 5c a copy at Blue Mountain.

According to the minutes of Clarke County Association there are 18 churches in the county. Nine churches contributed \$841 to the cooperative program, and \$1,025.40 to designated objects. To all purposes were given \$18,989.82. There were 48 baptisms during the year. The present membership is 2,233.

Alumni of the Southern Baptist Theological Seminary are to have their annual reunion Friday morning, May the sixteenth, at the Roosevelt Hotel, New Orleans. This function will be held in connection with the Southern Baptist Convention and will be a seven o'clock breakfast affair at a reasonable price. Dr. George W. Truett will be the principal speaker and some time will be given to alumni activities including a brief report from our Mississippi alumni. Let's have a large and enthusiastic representation from our state.—M. O. Patterson, President of the Mississippi Alumni Association.

The editor lost no time in reading the new volume of sermons from Dr. M. E. Dodd, pastor First Church, Shreveport, La. We began the day the book was received, and finished it the same day. Dr. Dodd preaches to as many people as almost any man in the South, face to face and through the radio. This volume is on the subjects that are most vital in Christian doctrine and life. The title of the book is "The Christ Whom We Preach". The sermons are on His Virgin Birth, His Divine Life, His Vicarious Death, His Bodily Resurrection, and His Personal Return. They sound the right note and will be a means of steadying and stimulating faith.

There are 24 churches in Neshoba County Association. Other churches in the county belong to other associations. The people called Baptists are pretty thick over here, white, Choctaws and Negroes, but mostly white. Schools are almost in hollering distance of one another and the children swarm on the grounds. Four of the 24 churches made no report to the Association. Sixteen churches report 215 baptisms. Of these forty-two were at Philadelphia, 32 at Burnside, 27 at Deemer, 21 at Linwood. The membership reported in 20 churches is 2,384. The largest membership is at Philadelphia, 503. Only nine churches reported that the Lord's supper was observed during the year. There is no separate column given in the statistical table for missions and benevolence. The figures seem confusing. The clerk of the Association, Rev. C. N. Callahan, died soon after the meeting of the Association in 1929.

There were 70 additions and professions to Temple Church of San Antonio in a meeting in which Pastor Yelvington was assisted by Dr. James B. Leavell of Houston.

Dr. W. P. Dearing preaches the commencement sermon for the Northern Theological Seminary in Chicago May 18. The commencement exercises extend through the 22nd.

Some of the papers report that the State Democratic Executive Committee recently meeting in Jackson, after a stormy session decided not to bar from the primaries those who voted for Hoover in 1928.

First Church in Memphis on last Sunday ordained one of their members to the ministry, Mr. Woodward, who has been in business in Memphis, but has been called to a field nearby. The ordination sermon was preached by Dr. Skinner.

If political parties nominate their candidates or frame their platforms on moral issues, they need not expect to prevent the preachers from giving voice to their convictions, and no sort of effort to stigmatize or ostracize them will have the slightest effect. It will be well for all political parties if they can be swayed by a little common sense.

Shelby: We recently closed a series of meetings at Shelby. The pastor preached, and Dr. Geo. W. Owen, one of our members, led the singing. There were fifteen additions to the church, six of these by baptism. Our Junior and Intermediate B. Y. P. U.'s enjoyed this week a very helpful training school under Miss Cecelia Durscherl, our state Junior and Intermediate worker. Besides our director, leaders, and sponsors, 58 young people took the course.—S. G. Pope Pastor.

We have just closed a great meeting at Forty-First Avenue, Meridian. The pastor, Rev. Gordon Ezzell, did the preaching; George S. Jackson, choir director, led the singing; Mrs. Mae Deal at the piano. It was just a home-folks meeting in which all organizations of the church took a part and gave liberal cooperation. There were thirty-one additions to the church membership, making in all during the present pastorate of more than two years, three hundred thirty-one additions, more than two hundred for baptism. Both pastor and church are happy as the church goes forward.

The Religious Herald opposes the introduction of the proposed resolution by Dr. A. J. Barton in reference to the cooperation of Northern Baptists with the Disciples. Dr. Pitt thinks it would be a grave impropriety, and would tend to defeat its own purpose, that is it would embarrass those in the Northern Convention who oppose the union of the two denominations. Dr. F. L. Anderson, who will make a minority report opposing the cooperation of the two bodies, also thinks Dr. Barton's resolution would do harm instead of good. It is a matter in which our people are deeply concerned, but about which it seems better that our Convention should keep hands off.

The minutes of Newton County Association are well gotten up and well printed. The first inside page gives an index. The second is a directory, followed by list of messengers, program, constitution, articles of faith and rules of decorum. J. E. McCraw is clerk. Fifteen churches are reported. Eleven of them report 82 baptisms. There is a membership of 2,604, a gain of 136 over last year. Twelve churches report Sunday Schools. The total value of church property is \$103,850.00. Nine churches report contributions to the cooperative program of \$2,137.67, with \$530.00 additional given to special objects. Gifts by auxiliaries brought the total to missions, etc., to \$3,606.37.

Joseph Pettie Grant was ordained to the ministry Sunday, May 4th, by Druid Hills Church, Atlanta.

You will find an advertisement of special rates over the G. M. and N. Railroad to New Orleans. It is so cheap that anybody in reach of this road will be sorely tempted to make the trip. It will be possible for those attending the Southern Baptist Convention to avail themselves of this special rate.

There are 112 young preachers applying for various degrees in the Louisville Seminary this year. There were 27 Mississippi men enrolled during the year, 24 of them from Mississippi College. Of these W. C. Tyler was fellow in Religious Education and Merrill Moore tutor in Church Efficiency. Mississippi men taking the Th.B. degree are A. B. Hill and S. B. Platt. Taking the Th.M. are J. A. Bass, M. D. Moore, J. D. Taylor, and C. T. Vinzant. Those taking the Ph.D. are W. N. Taylor and J. H. Winstead. There were 417 students enrolled this year. They report nearly 3,000 souls led to Christ in the past twelve months.

It was worth two nights on the road, one each way, to get to Rosedale for the Sunday morning service. The Methodists began a revival meeting on that day; so the congregation was not as large as it would have been. But they made up in sympathetic hearing. Everything shows the effect of a good revival recently in which Dr. Ben Ingram and his people were assisted by Pastor S. G. Posey of New Orleans. People have been coming into the church since the meeting closed, and the Sunday School is appreciably larger. This is the first time we have been to Rosedale, but were glad to see many we had known elsewhere, and glad also to make many new acquaintances. The church was probably never so hopeful as now, and is making good progress. They have a good building and a convenient home for the pastor of whom they are justly proud and fond.

Cleveland: A very happy season of revival services has just been concluded in our church. Dr. H. L. Martin of Lexington and Mr. Curtis Hall of Mobile were with us. The spiritual life of the entire community was quickened and renewed zeal is manifesting itself as a result of the meeting. The Lord is continuing to add to us "such as are being saved." During this month, we have had 18 to unite with the church, 12 of these coming during the week of revival. Mr. Hall has marked ability as a song leader. There were very few who did not make the effort to follow his leadership in the song service, and these did smile or whistle. Dr. Martin's messages were Spirit-guided, instructive and inspiring. Many say that this was the best meeting this church has experienced in years. We are grateful to God and to these good men for their coming.—I. D. Eavenson, Pastor.

Speaking of insurance, whether for preachers or for other men, or women, about the best is found in the promises of God: "Seek first the kingdom of God and his righteousness and all these shall be added to you". Again, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread". Again, "I will never leave thee nor forsake thee". Again, "God is able to make all grace abound unto you; that ye having always all sufficiency in everything, may abound unto every good work". The best old age insurance or sickness insurance is found in the Bible itself. To be sure, you have to pay the premiums as you go along in dealing squarely with God in money matters. But it is a good investment. Just keep in mind that exhortation in First Timothy, "That they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed".



## Editorials

### THAT I MAY KNOW HIM

We have never yet undertaken to preach a sermon, though often desiring to, on those verses in Philippians where Paul speaks of "the excellency of the knowledge of Christ". It is one of the finest passages in all the Bible, and our reason for not having preached on it is that we felt unequal to it, and did not wish to spoil a great text. We will go further and say that we have never heard nor read a sermon on this scripture which seemed to give an adequate interpretation of it. Our reason for writing about it now is the hope that some heart may be moved to a careful and sympathetic reading of it, resulting in a better appreciation of Jesus, and a more genuine likeness to Him.

Knowledge of Christ, in the mind of Paul, and in that of every Christian is a matter of personal experience. It is not the same as having simply met him, or having been told about him, nor yet of having been carefully and faithfully taught the things that may be learned from others about him. All of these may have their place, but to know Jesus is to experience the sense of deliverance and cleansing from sin that comes from contact with Him; to know the power that belongs to a redeemed soul, the thrill of a new life that attends fellowship with Him; to awaken a new hope to which our hearts were strangers, to feel the flow of divine love poured forth into our hearts by the Holy Spirit; to experience a faith which makes life a new adventure. These words only poorly indicate a little of what it means to know Jesus.

Paul speaks of "the excellency of the knowledge of Christ Jesus my Lord". By that he indicates its superior value to everything else, to all other knowledge, to any heritage or possession. He puts this in the strongest possible language of comparison. There was nothing a Jew valued more highly than his religious birthright as the chosen of God, to whom and through whom God revealed himself in the law and in his national history. He had a just pride in his family traditions and honor. No nation ever surpassed him in this matter. And no Jew ever had a better record as a Jew nor prouder claim as an Israelite than Saul of Tarsus. If ever there was a racial and legalistic snob he was one, and he could come as near justifying himself in this attitude as anybody did or could. This claim was his treasure and pride, and glory.

But when he saw Jesus all his personal, racial, legal pride turned to ashes. It was nothing. It was worse than nothing in comparison. He counted it the offensive offal of the dung heap. All of its brightness was blighted. All that he had counted gain, now he counts loss for Christ. He threw it away, he thrusts it from him as a stench, in comparison with the glory of the knowledge of Jesus. Surely we would value the knowledge of Jesus more if it had cost us more. We would prize him more highly, if we had given up all for Him. How gladly we would throw away all earthly honors, all worldly pleasures and possessions if we knew the worth of His fellowship, his friendship, his love to us!

But the way in which Paul speaks of his desire to know Jesus shows clearly that this knowledge of Him is not an experience that may be had complete once for all. It is not a momentary, nor a solitary experience. The knowledge of Jesus is not something simply that we got back yonder on a certain date and a certain place. Nor is it an experience which has attained its full strength and glory, its maximum of joy now at this present time. It is an ever increasing and growing, enlarging experience. Grace upon grace, is his method of dealing with us. Life abundant. The vision widens, the joy deepens. Mercy shall be built up forever.

This is the cry of Paul's heart, "That I may

know Him". Jesus is infinite in his person and purpose. His resources are limitless. We do not know all about Him today and will not tomorrow. Paul speaks in another epistle of knowing the love of Christ which passeth knowledge. Newness of life is the Christian's daily possibility. There is no limit to that desire and command to grow in the grace and knowledge of our Lord and Savior Jesus Christ. And remember that Jesus said "This is eternal life".

—BR—

### AND THE POWER OF HIS RESURRECTION

This expression of Paul's yearning to know the power of His resurrection follows upon the desire to know Christ. It may indeed be regarded as the same as knowing Christ. We might read it "That I may know Him, even the power of His resurrection". Moffatt translates it, "That I may know Him in the power of His resurrection", which while not a literal translation probably expresses the meaning of Paul. While to know the power of His resurrection would not exhaust the full meaning of knowing Jesus, it was more specifically this much of knowing Christ, or this result of knowing Christ which Paul had in mind.

But what did Paul mean by this expression of longing to know and his joy in knowing the power of the resurrection of Jesus? Here the pen of this writer falters, for he cannot tell all that was in the mind of Paul, nor all that is possible to know or experience in the resurrection of Jesus.

Some things are said by way of suggestion. The first is that in the common opinion of men the most impossible thing in the world is the resurrection of the dead, the coming back to life of those who have died. Nothing but a demonstration of one actually returning, or being brought back, could suffice to make anybody believe in its actuality. The power that brings a dead body back to life, that reunites soul and body is and must be the greatest exhibition of power conceivable by men's mind. In harmony with this Paul speaks of Jesus being "demonstrated to be the Son of God with power according to the spirit of holiness by the resurrection from the dead". And again he prays for the Ephesians that they "may know the exceeding greatness of his power to usward who believe, according to the working of the strength of his might which he wrought in Christ when he raised him from the dead". This is everywhere represented as the greatest exhibition of power anywhere seen or known.

It is this exhibition of power that is the chief attestation to the claims of Jesus to be the Son of God. He based all his claims on this and was willing for it to be tested by this alone. "Destroy this temple and I will raise it up in three days", was his answer to the question of his authority. And to those seeking a sign from him he said "No sign shall be given except three days in the ground and then the resurrection". It was doubtless this one thing, the appearance of the risen Christ which convinced Paul; and has convinced many others.

It is this that has power to produce hope in all believers. We are begotten again unto a living hope by the resurrection of Jesus Christ from the dead. This alone gives us any assurance of a life beyond the grave. There may be desire for it, "intimations of immortality", but the only assurance of a life to come is the power of his resurrection.

But while the fact of the resurrection produces faith and hope, these are not the thing Paul had most in mind when he spoke of knowing the power of his resurrection. In quoting from Ephesians above about the "strength of his might when he raised him from the dead", we did not go on with the rest of the sentence, "And made him sit at his right hand in the heavenly realms, for above all rule and authority, and power and dominion, and every name that is named, not only in this age but also in that which is to come. And he put all things in subjection under his feet, and gave him to be head over all things

to the church, which is his body, the fulness of him that filleth all in all". The risen Christ is the regenerator of the universe, through his church.

After his resurrection he could say "All power is given unto me in heaven and in earth". God hath now highly exalted him and given him a name above every name. The risen Christ is the reigning Christ. He not only has the right to reign, but he is active in the church and living in every individual member of his body. His power must pass through us that it may bless and save the world.

And when Paul expressed the longing of his heart that he might know the power of his resurrection it was that he might consciously experience and feel the transforming, energizing power of God in him and passing through him, qualifying him to live the Christian life and enabling him to render the full measure of service to a needy world. It may be that we have somehow estopped and failed to transmit the power of God as revealed in the resurrection of Jesus. It may be that our hearts have ceased to yearn for the power. It may be that we have even questioned or denied the existence of the power of his resurrection. The church languishes and the world suffers if we do not know the power of his resurrection. It is our part to transmit the currents of his power to enlighten a darkened world, to lift up those sunken in sin, to transform the lives of the weak.

—BR—

### THE FELLOWSHIP OF HIS SUFFERINGS

When Paul speaks of knowing Jesus, or the "excellency of the knowledge of Christ Jesus my Lord", he goes on to specify and single out the two things in the experience of Jesus that characterize his ministry and his gospel, namely; the power of his resurrection and the fellowship of his sufferings. These two are the things on which the whole gospel hangs. The atoning death of Jesus and his glorious resurrection give value to all the rest, without which the religion of Jesus would be simply one of many religions.

It is by no accident that the two divinely appointed ordinances, to be perpetually observed in the churches, were designed to symbolize these two essential things in the life of Jesus and to keep before us the essential elements of the gospel. Baptism and the Lord's supper perfectly preserve to us the picture of his vicarious death and his resurrection. But they are more than a representation of facts in the experience of Jesus.

It is the full attainment of this personal experience of every Christian, dying to sin and rising again to walk in newness of life.

It is the full attainment of this personal experience that Paul is speaking of in this Epistle to the Philippians (3:10). He longs to know Christ by fellowship with his suffering. To one not a Christian, Paul's attitude toward suffering doubtless seems strange. And it may puzzle a Christian to follow him in this. To the Colossians he says, "Now I rejoice in my sufferings for you". To the Romans he writes, "We glory in tribulation also". And in this letter to the Philippians, a letter so filled with joy, he actually covets the privilege of suffering with Christ.

If we realized what are the wholesome results of suffering, we would not be so ready to turn away from it. But the suffering need not in every case be physical suffering. When Jesus wept over Jerusalem, it was because of the sins of the city and its consequent doom. When in the garden of Gethsemane he said, "My soul is exceeding sorrowful even unto death", it was not physical suffering that he underwent. The climax of his suffering on the cross was in bearing the sins of the world. Compare with this the statement of Paul, "I have great sorrow and unceasing pain in my heart . . . for my brethren's sake".

If on account of our own sins or the sins of others our souls are in distress then may be sure that we have fellowship with the sufferings of Christ. These are the death throes through which we pass. He that hath suffered hath ceased from sin. In this way we may be able to say with



Paul, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me. And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself up for me".

—RR—

### ATTAINING UNTO THE RESURRECTION

Paul expressed his longing to know Jesus in the power of his resurrection and the fellowship of his sufferings, being conformed unto his death, "if by any means I may attain unto the resurrection of the dead".

He could not mean that the final resurrection of his body was the end he sought, for that had already been assured by the resurrection of Jesus as the first fruits from the dead. And he did not mean that he might have part in the first resurrection as distinguished from the later resurrection of those who were not saved. If he was a Christian at all this was already assured by the death and resurrection of Jesus.

This resurrection which he seeks is something that is "attained", something that is conditioned upon his own efforts or experiences, something which may be attained or it may not become the experience of a Christian, according to whether or not he fulfills the necessary conditions. Paul indicates that these conditions are not easy. He says "If by any means I may attain unto the resurrection from the dead". Not only does he indicate that the conditions are difficult of fulfillment, he plainly says what these conditions are. They are knowing by experience the power of Jesus' resurrection in his own life and having fellowship with His sufferings, going so far as to be "conformed to His death".

These conditions are intended to be fulfilled in this present life, and this resurrection from the dead is a present life experience. This is confirmed by other scriptures. In Colossians Paul says, "If then ye were raised together with Christ", implying that they certainly had been. Again in Romans he says, "If we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection". And remember that in that sixth chapter of Romans Paul is talking about the present effect in this life of the faith of Christ. The whole burden of the chapter is that it enables us to live a new life, a resurrected life. We reproduce the experience of Jesus in dying to sin and in living again, living unto God.

Without doubt there are many Christians who are not living this resurrection life. Some who are making no effort to do so. Some who do not seem to know there is such a life; or what are the conditions for attaining to it. Some even seem to think that if you set before them the possibility and desirability of living the resurrection life you are departing from the teaching of being saved by grace through faith. Such have never read Paul's epistles with understanding.

Paul believed that the death and resurrection of Jesus opened up the possibility of a life hitherto unknown. That the fullness of the life in Christ is constantly beckoning us; that the suffering, risen Savior is bidding us follow Him into the abundant life. Many Christians today are like a man with Jamaica ginger paralysis, suffering with impotent hands and feet, unable to work or walk for Jesus. Paul would be alive from the tip of his fingers to the tip of his toes. This is to be alive to God, to his word, his work, to every opportunity for service, to every call of need, in every part of our being, in every moment of time. To attain unto the resurrection from the dead is still before us, and possible to us. To come out of the great dead mass into the fullness of the victorious life in Christ.

—RR—

Dr. J. J. Wicker of Richmond has been elected President of Fork Union Academy near that city.

—RR—

Premier McKenzie King's bill to prohibit the export of intoxicating liquors from Canada to the United States has passed Canada's House of Commons by a vote of 173 to eleven. This will give it a good start in the upper house.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

### FINANCIAL STATEMENT

Below we are giving a comparative statement for the Southern Baptist Convention years, May 1st to May 1st, 1928-29 and 1929-30 respectively. We are giving the receipts by months and totals for each year. We are listing both budget and designated receipts.

It will be observed that the receipts for the last year are considerably behind the previous year. By observing the receipts by months, you can see which months are responsible for the shortage.

We closed our books this year on the 30th of April rather than keeping them open for a day or so as was done a year ago. The closing on April 30th was due to the urgent request from the Executive Committee of the Southern Baptist Convention for a statement April 30th in order that reports might be ready for the Southern Baptist Convention.

One question to be asked by each reader should be, is this shortage due to my failure to contribute as much during the past year as I contributed during the preceding year? Then if the shortage be due to any individual's failure, if possible, for the sake of the individual and the Cause, the deficit should be made up. There are many, many churches which have given nothing since the first of the year. Consequently, many individuals have made no contributions. A list of such churches will be published in The Baptist Record within a few days. It is, however, not too late for the churches to redeem themselves and thus strengthen the work of the Kingdom.

### STILL MORE ABOUT OUR COLLEGE FINANCES

Our good Editor who seems to think that I am shying over small things and even getting "panicky" over our college debts asked that I give the figures, evidently implying that if the figures were given there would be nothing to be alarmed over.

I gave the figures and now he says he "shares my concern about our financial condition" and that his "only contention is that we are not in a worse but a better condition than we were a year or two years ago" and that he "sees no need of getting panicky."

Well, that depends on how we look at our financial condition as to whether we are better or worse off than we were a year or two years ago.

We may owe a few dollars less today just after a debt paying campaign than we owed a year or two ago, but if we meet our obligations to the banks and give to our two female colleges for current support what they had a right to expect since the action of the Convention at Grenada in 1922 it will have to be done with borrowed money between now and Dec. 1st.

So on Dec. 1st we will owe nearly, if not as much, as we owed two years ago even after making due allowance for the \$70,000.00 worth of bonds retired in the meantime.

Besides our resources for paying Christian education debts are not as great as we thought they were two years ago.

Just here the question might be asked: What are our resources from which we expect to get money to pay Christian education obligations?

It is not the wealth of 200,000 white Baptists in the State, but the attitude of their hearts towards Christian education and their willingness to give of their money to pay Christian education debts.

That has been tested and found wanting, therefore, our ability to pay Christian education

### BUDGET

	1928-29	1929-30
	May to May	May to May
May	\$6,887.69	\$7,135.31
June	14,880.85	9,528.55
July	15,511.40	15,567.24
August	14,180.22	11,686.38
September	13,954.49	15,006.91
October	51,684.05	33,669.58
November	8,183.77	17,445.32
December	20,099.19	12,761.05
January	15,485.55	16,820.84
February	14,988.31	15,088.07
March	16,780.30	22,287.83
April	49,063.87	29,893.70
	241,699.69	206,890.78

### SPECIALS

	1928-29	1929-30
	May to May	May to May
May	\$103.96	\$2,216.36
June	9,061.96	1,104.80
July	20,617.16	10,659.06
August	3,240.16	2,762.91
September	838.20	5,109.33
October	7,613.02	11,523.00
November	24,407.03	20,258.66
December	21,007.35	40,983.87
January	5,613.54	4,916.27
February	734.75	577.30
March	5,338.93	680.98
April	6,189.54	1,545.15
	104,765.60	102,337.69

debts is not as great as we thought it was a year or two ago.

To increase our debts since we have discovered that we cannot pay what we already owe is exceedingly bad business, if not suicidal.

Any concern is headed toward bankruptcy when it is borrowing and spending more money than its income.

Our Education Commission under the instruction of the Convention, is borrowing and spending more money than is being paid back from the receipts from the Cooperative Program and Special Campaigns combined.

A frog would never climb out of a well if it climbed only two feet in the day and fell back three feet at night.

The said frog might say just after he had climbed the two feet that he was not as bad off as he was the night before but after all he would have no real cause for rejoicing until he could ascend more in the day than he descended at night.

Our good editor seems to view our college finances from the standpoint of the frog just after he had climbed the two feet.

I confess I am looking at all our Christian education financial problems from the standpoint of the frog when he discovers that he is descending faster than he is ascending.

—J. W. Lee.

—RR—

Secretary J. B. Lawrence promised the editors and others interested that he would discontinue the publications of the bulletin which he launched when he first assumed office at the Home Mission Board. Now comes the April issue of the "Southern Baptist Home Missions" which is nothing else than the continuance of the first issue of the bulletin. It is up to our people to say whether they want to return to the old plan of having the Home Board and the Foreign Board publish separate magazines, and if so, shall the Sunday School Board continue to publish a duplicate?



## PETER FOLLOWS JESUS

(Sermon by C. H. Spurgeon, from a manuscript in Spurgeon's own hand, sent to The Baptist Record by Rev. A. C. Burley.)

Simon Peter, more than any other character in the whole range of Bible narrative, stands out a living personality. We seem to know him, to see the working of his mind, to hear the tones of his voice, to be able to analyse his motives, to understand and sympathise with his varying moods, to watch the growth of his habits, to trace the development of his inner life, and withal to see in him a simple, sincere, and lovable man, with a marked individuality, and as honest in his weakness as in his strength—a man who lays hold upon the hearts of his fellows and claims their affection.

Peter's character always reminds one of those transparent bee hives, where one is able to see all the inward-working of the busy insects—so in the scripture narrative Peter's life is rendered visible through his own evident transparency. From the period of his call the life of the apostle cannot well be separated from that of the other disciples, and it is indissolubly united with that of his Master.

It was while Simon was living at Capernaum—while he was still in the early prime of manhood—that there came to him the echoes of a voice crying in the wilderness; and, whatever may or may not have been the actual story of his life up to this period, a change was about to pass over it, and the obscure fisherman of Bethsaida and Capernaum was to come forth into a new life which should influence all the world in all the ages.

One day Jesus was walking along the Galilean shore, which sweeps northward from Magdala, in Crescent form. It was early morning, fishermen were busy with their nets and villagers were astir. Soon a crowd gathered so dense that Jesus made toward the creek, where two boats belonging to Simon and his partners, lay at anchor. The moment He espies the Lord, he runs forward to see if there was anything he could do. Whereupon Jesus enters into his boat and the owner pushes it "a little from the land," it becomes a pulpit for the Saviour. Christ preaches—Peter is a listener—but a distance greater than that which divided them by the ship of water, made him conscious of a strange mystery—about both the Lord who addressed him and himself. Simon was soon to learn all about it.

Immediately the discourse is over. Jesus bids him "Launch out into the deep." There was a spiritual meaning attaching to this command, as well as the mere order to "let down the nets for a draught." Think of the deep of your heart's sinfulness! Think of the deep of my pardon and grace! Think of the deep of a simple faith in me! Think of the deep of miraculous success!

It was not the miracle, it was not the abundance of the fishes, that startled Peter into his wild cry "depart from me." He saw the sinfulness of self for the first time, and in that moment had a revelation of the holiness of Christ. This was the great crisis in the life of Simon—there it was that he was born into a new life. "Conviction of sin" is no mere theological term, it is a true and common-sense description of the life brought into the light of God. It comes in a thousand ways, but it must come in some way to all who find a new life in God.

Peter was always a man of prompt and ready speech, but he often said much more than he really meant, and he did so in this instance. No one would have been more grieved or disappointed than he if the Master had taken him literally and had gone away. But Jesus understood him fully, met his thoughts completely, and, with a kindly smile, uttered the words which have comforted thousands of anxious hearts since then, "Fear not." Then He added the words of assurance, direction and promise, "From hence forth thou shalt catch men."

It was a rude way of putting it; it was telling him; who had laboured well and successfully through those many years of his life, that his labour had not been in vain; that the past ex-

periences had been educating him for the work of the future. The skill, the patience, the courage, the hardihood required in his trade, had not been thrown away, but were still to be used, only for higher purposes. The surrender of Simon was the surrender to the Divine as revealed in the man Christ Jesus, not to Creed, but to Christ, not to mere doctrine, but to Diety. Warm, affectionate, impulsive, sincere, Peter's only thought was "what art thou in thyself?" The Master's person had made him in his heart of hearts a prisoner. Simon was won by the gentle tone, the tender smile, the kindly words, the holy life, the great divine soul of Christ.

There was no hesitation, abrupt as the call was; no asking for a time for consideration to prepare for following, for a chance of knowing still more of this man who should lead him from his house, his calling, ties of kindred, he knew not whither, nor for how long. Peter made up his mind then and there, as hundreds of brave men have done on momentous questions of duty before and since; he felt it was "his not to reason why, his not to make reply," but simply to go straight forward—his but to do and die. Friends might grieve, acquaintances might sneer, and men on whose judgment he had been in the habit of relying might call him enthusiast, fanatic, and fool, he would not, could not, go back, for he had found his Lord—the Master of his life. In calling Jesus "Lord," Simon was the first to address the Master by that title; it was the germ of that grander thought, that nobler utterance which should be known to the end of time as the "Great Confession." Thus was Peter called and consecrated by the sweet compulsion of a stronger, holier will, and he followed willingly, lovingly, immediately. Content to have knowledge by and by, if he had but the love of this wondrous Master as his to start with. That day of decision was full of wondering gladness to Simon Peter and he never regretted having determined to center all life and all life's interests in Jesus. To be with Him, to hear Him, to serve Him in however lowly a capacity was at the moment his one desire and joy. He did not know how, or when, or where he was to "catch men;" he only knew that the Master had called him to higher work, and he burned with impetuous zeal to be up and doing. As it was no mere human Saviour with whom he had now come into contact, but the very Christ of God, one not only to love, but to worship, he felt the claim on body, soul, and spirit to be divine, and therefore the surrender must be absolute, for none other would be his "reasonable service." What would not Simon do for such a Master as this? Henceforth he would give up to Him his life, his labour and his love: so "when they had brought their ships to land, they forsook all and followed Him."

## CONSCIENCE AND PARTY

(The following, taken from The Baptist Standard of Texas, is part of an argument before the Supreme Court of Texas by Hon. Cullen F. Thomas, who is said to have himself supported the Democratic presidential nominee in 1928.)

What say the great leaders of thought in all parties, in this and other generations?

If we grope for light in the darkness, let us look to the fixed stars in the firmament.

George Wm. Curtiss, in his great lecture on "Public Duty of Educated Men," declared:

"The only way to procure the party nomination of good men is for every self-respecting voter to refuse to vote for bad men."

Wendell Phillips, in his day, thundered:

"The man who for party forsakes righteousness goes down, and the armed battalions of God march over him."

What says Theodore Roosevelt?

"That man is a dangerous citizen who so far mistakes means for ends as to become servile in his devotion to party and afraid to leave it when the party goes wrong."

Again, in the freshness of his young manhood, he wrote:

"The party man who offers his allegiance to party as an excuse and blindly follows his party,

right or wrong, commits a crime against the country."

What were the views of Thomas Jefferson, founder of the Democratic party?

"I never submitted the whole system of my opinions to the creed of any party of men whatever, in religion, in philosophy, politics or anything else where I was capable of thinking for myself."

"Such an addiction is the last degradation of a free and moral agent."

"If I could not go to heaven but with a party, I would not go at all."

What were the views of Woodrow Wilson, when conscience conflicts with party pledges?

While President, in a Jackson Day Address, he said:

"I have been bred in the Democratic party; I love the Democratic party; but I love America a great deal more than I love the Democratic party; and when the Democratic party thinks it is an end in itself, then I rise up in dissent."

This doctrine, promulgated in the days of his power, was his belief in the days of his youth.

In a great oration on John Bright, Woodrow Wilson declared:

"The man who adheres to any party after it has ceased to avow the principles which to him are dear, and in his eyes are vital, the man who follows the leadings of a party which seems to him to be going wrong, is acting a lie and has lost either his wit or his virtue."

Once more, in the same oration, he said:

"I would not for a moment be understood as seeking to lend any color of justification to that most humiliating and degrading precept 'party right or wrong.' This is the maxim of knaves or of fools."

How did the able and scholarly John W. Davis, when standard-bearer of our party for the Presidency, look upon party allegiance? We hear him say:

"My party when it is right; some other party when my party is wrong. This is the doctrine of red-blooded Americans."

What were the teachings of that great apostle of righteousness in politics, William Jennings Bryan, as to the right and duty of voters to bolt the party? Hear him, both as to the right and the time:

"The individual member of a party at all times reserves the right to vote against the nominee of a party, or to abandon his party entirely, whenever his judgment or his duty to his country requires it."

"If abandonment of party is ever justifiable, the voter must determine for himself when the time for abandonment arrives. When should he decide? The proper time, if not the only time, is after the party has adopted its platform and named its candidate."

Opposing counsel say we would mutilate our party pledge; we answer that we but apply the rule of reason to the pledge.

They tell us that our policy would destroy party organization; we answer that our interpretation makes for party strength, usefulness and growth.

Let us reason together as to the folly of putting chains on every participant in a party primary, binding him absolutely to "hurrah" for party candidates and party declarations.

Shall men who love the American flag follow the black flag of piracy under Captain Kidd?

Shall they who believe in the sanctity of marriage of one man and one woman, support a Joseph Smith on a platform advocating polygamy?

Shall law-abiding men and women advocate Scarface Capone, now in the politics of Chicago, if he becomes nominated by his gang on a platform of equal rights among racketeers?

Shall they who believe in a World Court and a League of Nations to safeguard the peace of the world, support their party on a declaration that would pull down courts and leagues?

Shall they who have advocated free trade, or at most, tariff for revenue only, in behalf of the consumers of the country, be hog-tied to the



party nominee on a platform advocating a high protective tariff that means to them robbery of the many for the enrichment of the few?

Is it not a monstrous doctrine that men and women who live right and do right in private life must walk to the polls of the party, halters about their necks, to support for office a nominee whose life is a whited sepulchre?

If a candidate debauches the franchise with his slush funds shall patriots elevate him to power?

If William S. Vare is booted out of the Senate by his colleagues, after election, may not voters, on the same facts, black-ball him as a nominee before election?

If a Daugherty, who degraded the highest law office in the Government, is the nominee of his party, shall men who love decency again clothe him with their confidence and honors?

These questions answer themselves. The only safe course for every party, in every State of the Union, is to recognize the conscience of the voter as his supreme guide and as the surest safeguard for good government.

—BR—

### AN OLD TESTAMENT VERSE

By James E. Dean

—o—

"And he shall be thy spokesman [Hebrew, prophet] unto the people; and it shall come to pass that he shall be to thee a mouth, and thou shalt be to him as God." Ex. 4:16.

This well known passage concerning Aaron's relationship to Moses in his great work of delivering the Hebrew race from Egyptian bondage also throws light on the nature of prophecy and the prophets. Aaron was to be for Moses a spokesman, and the Hebrew word is exactly the one translated so many times prophet. Moreover, we are told specifically what Aaron's duties as a spokesman or prophet were. He was to be to Moses for a "mouth", and Moses was to be to him "as God." That is, he was related to Moses in this matter precisely as every true prophet was related to God. The prophet is a "mouth" for "God" "unto the people." A better definition of the word prophet could not be formulated.

This same thing is reaffirmed in Ex. 7:2, "Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land." The more we look into the career and work of Aaron the more exact and precise the meaning of "prophet" appears in his case. When he appeared before Pharaoh, his message was first one of divine command, "Let my people go." When Pharaoh refused, he immediately told him what would befall him and his people, that is he predicted the future.

The great prophets of the Old Testament, whose writings have come down to us, did both. They uttered the divine commands of Jehovah to the people of their own generation, and they also predicted the future. The essence of their work was to speak for God, to deliver his message, whatever the nature of that message might be. As a matter of fact, it was in the main a proclamation of moral and spiritual truth for the guidance of their own lives. They were the preachers of the Old Testament period much more truly than the priests were. The priests were largely concerned with the ritualistic side of religion, but there were noble souls among them who did a work much like that of our modern preachers. Eli is an example, and Jehoiada is another. Certainly the prophets possessed powers of insight into the future which none of our present-day preachers can claim, but otherwise their work was almost identically the same.

Baptist Bible Institute, New Orleans.

—BR—

The Baptist Worker seems to take pleasure in calling attention to the financial difficulties being encountered by Southern Baptists. It is an organ of the Am. Baptist Association, and raises the cry of distress to save their mission in Portugal. May the Lord lead them out of their troubles and give them a different spirit.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### WHAT SHOULD BE INCLUDED IN A CHURCH BUDGET

(Continued from 4-24-30)

II. THAT EACH INDIVIDUAL SHOULD BRING ALL OF HIS TITHE INTO THE CHURCHES AND LET THE CHURCHES DIVIDE IT AND USE IT FOR THE SUPPORT OF THE VARIOUS INTERESTS AND AGENTS OF THE KINGDOM IS EVIDENT FROM THE FOLLOWING FACTS:

1. Such a plan would exalt the churches.

A pastor said recently that he tithed, but that he did not give all of it through the church. When asked to tell what he did with his tithe, he replied: "I give a part of it through the church and use the balance as I think best. For example," he said, "One of my deacons who was sick needed help recently, and I gave him \$5.00 of my tithe money. Now that," said he, "is the way I tithe. I give it directly and personally and so know where it goes."

"All right, said another, Now let's see what you did when you gave your tithe directly and personally that way. In the first place, you did that for which you have no scriptural authority either by way of precept or example. In the second place, you used a part of your tithe, which is holy unto God, in such a way as to exalt yourself instead of the church. When, for instance, you left the \$5.00 in the hands of the sick man, who was exalted and upon whom did he pray God's blessings—you or the church? Why, the church wasn't thought of! If the gift led the man to pray at all, it led him to pray for God to bless you. No matter what he may, in the future, think of the church, he will forever think more kindly of you because you helped him in time of need. Now," said he, "suppose you had brought all of your tithe into the church and let the church use it as the majority of the members thought best, and suppose the church, realizing that the deacon needed help, had given him the \$5.00, had asked you to present it to him? In that case, you would have given him the same money, but by asking him to accept it as a gift from the church you would have exalted the church. You, as the individual giver, would have been lost sight of, but the church would have been magnified, and the man would have prayed for God to bless the church. No matter what he may in the future think of you, he would forever think more kindly of the church because the church helped him in time of need". Whenever an individual gives his tithe directly and personally he exalts himself; but when he gives it through the church he exalts the church. If for no other reason each individual should give all of his tithe through the churches in order that the churches might be exalted.

The churches are not being exalted today as they should and one of the principal reasons is, with few exceptions, the people who tithe do not bring their tithe into the churches. Some, like the brother referred to above, give their tithe directly and personally to the various objects in which they are interested, while others give their tithe to the W. M. U. program, the S. S. program or to the program of some other organization, and consequently the churches are unable to do much of the work they are supposed to do.

Some take the position that it doesn't matter through which agency they give their tithe just so they give it, and that it doesn't matter through which agency the work is done just so it is done, but—it does matter. The Lord entrusted the work of His Kingdom to the churches, and apart from the churches no individual, organization or agency on earth can do the work of the Kingdom. The W. M. U.'s can't do it, the S. S.'s can't do it, the B. Y. P. U.'s can't do it, neither can the associations, the conventions, the denominational boards or any other agency. The churches, how-

ever, can. The programs of each and all the auxiliaries, organizations and agencies are limited, but the program of the churches is worldwide and all-inclusive. So long, therefore, as the leaders of the W. M. U.'s, B. Y. P. U.'s and S. S.'s lead their members to support the program of the churches with their time, talents and tithe they enable the churches to do their work more effectively and thus help to advance the Master's Kingdom; but when the leaders of the W. M. U.'s, the S. S.'s or any other organization make out a program of their own and lead their members to support it with their time, talents and tithe, instead of supporting the program of the churches they, by undertaking to do the work of the Kingdom apart from the churches, set themselves up as rivals of the churches, help to defeat the program of the churches and thus become liabilities to the cause of Christ throughout the earth.

Some people object to giving all of their tithe through the churches because, they say, the churches wouldn't use it as they think it should be used. Concerning such people, three things need to be said: First, the tithe does not belong to them personally. It belongs to the Lord. It is holy unto the Lord, and is to be used by the churches in advancing the Master's Kingdom in the earth. They should, therefore, entrust it to the churches. Second, if they are willing for the majority of the church members to decide about other matters relating to the work of the Kingdom, they should be willing for the majority of the members to decide how the Lord's money should be used to advance the work of the Kingdom. Third, if the church in their local community is not scriptural in the use of the Lord's money, they should give their tithe through some other church that is scriptural. If, for example, the church in their local community is not a missionary church, but uses all the Lord's money that comes into her possession upon herself, they should give their tithe through some other church that is missionary. They wouldn't withdraw from all the churches simply because the church in their local community was unscriptural with reference to baptism, and neither should they withhold their tithe from the churches and give it directly and personally, or give it through some other agency simply because the church in their local community is not scriptural with reference to missions.

Some of the more wealthy members object to giving all of their tithe through the churches because, they say, their tithe amounts to more than the budget of their local church calls for, and if they gave all of their tithe through the church the other members would not give anything; whereas if they withheld their tithe from the church the other members would have to give something. Four things need to be said concerning these people. First, since God requires them to be faithful, they should do their duty regardless of its effect upon others. Second, they cannot, by neglecting their duty, compel others to be faithful and obedient. If, on the other hand, they should give their tithe through the churches, their example would inspire others to do likewise. Third, if they do not think it wise to give all of their tithe through the church in their local community, they can and should give a part of it through some other church of like faith and order. All of our missionary Baptist churches have a common or cooperative program. Therefore, no matter through which one of these churches the money is given, it is used for the same purpose. Fourth, they can do more to exalt the churches and to advance the Master's Kingdom by giving through the churches than they can by giving directly and personally, or by giving through some other organization or agency, and certainly they should exalt the churches for they are the body of Christ. (To be continued)



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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### Chairmen of Districts

District I, Miss Una Montgomery, Pickens  
District II, Mrs. M. F. Doughty, Shaw  
District III, Mrs. A. L. Fitzgerald, Crenshaw  
District IV, Mrs. J. W. Brown, Tupelo  
District V, Mrs. Isham Evans, Shuqualak  
District VI, Mrs. H. F. Broach, Meridian  
District VII, Mrs. J. H. Mathews, Gulfport  
District VIII, Mrs. I. L. Toler, Gloster

Vice-President, Mrs. G. W. Riley, Clinton

Young People's Leader, Miss Fannie Traylor

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District II, Mrs. R. A. Eddleman, Lula  
District III, Mrs. J. N. Berry, Tupelo  
District IV, Mrs. Jack Seitz, West Point  
District V, Mrs. W. D. Cook, Forest  
District VI, Mrs. C. H. Ferrell, Laurel  
District VII, Mrs. S. A. Williams

Corresponding Secretary, Miss M. M. Lackey

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Mrs. J. K. Armstrong, Louisville  
Mrs. Claude Anding, Flora  
Mrs. Ned Rice, Charleston  
Vice-Pres. B. W. M. U. Aux. S. B. C., Mrs. A. J. Aven, Clinton  
Recording Secretary, Mrs. D. C. Simmons, Jackson

### B. B. I. Chair

We are so pleased to announce that the fund for our B. B. I. Chair of Missions is growing. Since last week's issue of the Record the following checks have been received:

Webb \$5.00, Macon 1st \$7.00, Rienzi \$2.00, Corinth (Tate St.) \$3.00, Kosciusko \$5.00, Ackerman \$5.00, Amory \$5.00, Lena \$2.00.

### Mississippi Scholarship Students in Shanghai College

The first two students in Shanghai College, who have been allowed the advantage of our Mississippi W. M. U. Scholarship Fund are, Miss Tseng Kwei Sih, and Mr. Chang Chuen Kiang. They are both children of Baptist Pastors at work in China.

### Attention District Five

West Point sends forth an enthusiastic welcome to you to hold your District Meeting with the W. M. U. at that Church. Certainly we will all want to go.

The time is May 29-30. Beginning at 2:30 on Thursday and closing at noon on Friday.

Our Chairman of this District, Mrs. Isham Evans of Shuqualak, is anxious that this first Meeting of the new District be well attended. And West Point adds, "Since this is to be our first Meeting since the District is changed, we are hoping to have a large and representative crowd. We are going a bit further than to hang out the much-talked-of latch-string; our homes are wide open to all who will come, and the sincere hand of welcome is outstretched."

In order that no mistake be made, we are hereby appending each association in this District, giving the name and address of the Superintendents. Will not you who live in these associations aid your Superintendent every way possible to have a large attendance at this Meeting? I am sure you will.

District Chairman, Mrs. Isham Evans, Shuqualak; Young People's Counselor, Mrs. Jack Seitz, West Point; Carroll Co. Asso., Mrs. Robert Gray, Carrollton; Clay, Mrs. W. H. VanLandingham, West Point; Choctaw, Mrs. M. M. Ridgeway, Stewart, R. 3; Kosciusko, Mrs. Cora Rimmer, Kosciusko (this is Attala Co.); Lowndes, Mrs. John Stallings, Columbus; Noxubee, Mrs. I. Evans, Shuqualak; Oktibbeha, Mrs. R. L. Carpenter, Crawford; Louisville (Winston Co.), Mrs. Ira Kirkpatrick; Zion (Webster Co.), Mrs. J. L. Taylor, Eupora.

If for any reason your Superintendent is not functioning, will not you sisters in that association plan to have the association represented, and if necessary, elect a new Superintendent at this District Meeting? This will be such a fine opportunity for us ALL to pledge renewed allegiance to our Lord's Work, and go forward with each association well organized.

Your Editor called attention on this Page to the District Meeting in District Five first; the information came in first. What is said there in reference to associational work is intended for each District. We are convinced that our District Chairmen and other District officers will aid associations in every way possible to become thoroughly organized at this time.

### Attention District One

The Meeting in District One will be held at Magee Baptist Church on Tuesday, May 27.

There will be a morning and an afternoon session only. The opening hour will be 9:30 A.M. Trains run so that those who come by rail may attend the full sessions.

The Magee sisters are most cordial in their invitation to us all; they urge each one who possibly can do so to give this Day to the District and to our Lord. The program will prove helpful and uplifting. A missionary will bring a great message.

Lest some of us may not know we here append the District and associational officers:

District Chairman, Miss Una Montgomery, Pickens; Young People's Counselor, Mrs. L. R. Williams, Jackson; Copiah, Mrs. Hal Ellis, Hazlehurst; Hinds-Warren, Mrs. J. P. Harrington, Parkway; Holmes, Miss Una Montgomery, Pickens; Madison, Mrs. Charles Mansell, Camden; Rankin, Mrs. B. A. McCullough, Florence; Simpson, Mrs. E. C. Butler, Magee; Yazoo, Mrs. D. I. Young, Eden.

### Attention District Eight

Columbia First Baptist Church, through its live W. M. U. is calling the "Clan" to come to the District Meeting there on Thursday and Friday, May 29 and 30. The Meeting will open on the afternoon of the 29th, and close afternoon of 30th. Four sessions will be held. The splendid program will be printed on this Page very shortly. Your attention is earnestly called to this Meeting, and your presence very much desired. The officers are: District Chairman, Mrs. I. L. Toler, Gloster; Y. P. C., Mrs. S. A. Williams, Osyka; Franklin-Adams (no Superintendent); Jefferson Davis, Miss Esther Sinclair, Bassfield; Lawrence, Mrs. W. C. Cannon, Monticello; Lincoln, Mrs. J. B. West, Brookhaven; Marion, Mrs. L. A. Newsome, Goss; Mississippi (Amite, Wilkinson), Mrs. W. R. McGehee, Gloster; Pike, Mrs. Harry L. Carter, McComb; Union (Claiborne, Jefferson), Mrs. J. M. Oliver, Fayette; Walthall, Mrs. J. C. Rimes, Tylertown.

Times and places of the other District Meetings will be given next week. We are hoping by that time we shall be able to give the names of our missionaries; for, we hope to have two—one for the four northern Districts and the other for the four further south. Let us all not fail to pray for these Meetings. Let as many as possible plan early to attend.

My dear Girls:—

We always have our ears open for unusual announcements, especially this time of the year and I like to be the "Announcer" when the message brings news as it does this time.

You will see from the enclosed that Ridgecrest time for the Y. W. A.'s will soon be here. We have the same generous offer by the railroad companies and that is to give us round-trip tickets at one-way fare plus a dollar. Our room and board at this summer hotel is only \$2.00 per day and only \$2.00 enrollment entitles us to share the inspiration, information and fellowship offered us through our consecrated leaders of the South and self-denying missionaries at home and abroad. Where could we get as much mental, physical and spiritual help for the expenditure of the same time and money?

Perhaps some one of your number has a car that she can use and three or four of your number could share the expense which would not

amount to as much as railroad fare.

Please put me in touch with those who are planning to go that we may work together. Hoping to hear from you soon,

Sincerely,

Fannie Traylor.

Ridgecrest Y. W. A. Camp,  
June 17-27, 1930.

### Challenging Characters at Ridgecrest

Mrs. W. J. Cox  
Dr. W. O. Carver  
Miss Margie Shumate, China  
Miss Pauline White, Brazil  
Dr. Austin Crouch  
Dr. J. B. Lawrence  
Miss Emma Leachman  
Miss Elsie Ragsdale  
Miss Velma Dillman  
State Young People's Leaders of W. M. U.  
Others and YOU.

### A Better Camp for Baptist Boys

The 1930 Camp RIDGECREST (N. C.)

FOR BOYS only (ages 10-18).

TIME—from July 2 to August 28.

SPECIAL RAILROAD RATES—The regular summer tourist rate is available.

DIRECTION of the Baptist Sunday School Board, with Charles W. Burts, Jr., of Furman and Yale, an experienced camper, in charge. Dr. Ayers, the China missionary, is camp doctor. A fine influence will prevail.

RATES are \$125.00 for the season at camp.

A WELCOME for parents to stay at Ridgecrest is always open.

### White Cross Material

The very first package of White Cross material that has come in for our Hospital in Africa, was sent from the W. M. S. at Russell. How grateful we are for it! How we do trust that many other packages will soon join this one so that we may have a good large box to send. We shall wait till about the first of August to get this off; so Sisters, you see what a long time we are giving you to get your contribution ready.

Brother J. E. Byrd is with Pastor J. D. Franks and First Church of Columbus this week in a revival meeting and soul winning campaign.

The Baptist of Chicago on May 3 comes out as no longer denominationally controlled, or owned, but published by a private corporation. It seems to breathe more freely and express itself more openly. We note that objection is made to the statement of Dr. Anderson that we should oppose union with Disciples so long as they believe in baptism for the remission of sins. So far as we know no Baptist in this part of the world has any sort of sympathy with the heresy of baptismal remission. But The Baptist is independent now. Also The Baptist squints at "birth control". And in this first issue as an independent paper a method of locating preachers in pastorates by some appointive power is favored, either through state secretaries or other agencies. One sentence on this subject is: "So far as we know he (the Holy Spirit) can accomplish his purpose through an archbishop as through a janitor and vice versa". Well, we hadn't heard of any suggestion that the selection of a pastor be put into the hands of the janitor.



# The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Their Yesteryears

"Backward, turn backward, O time  
in your flight,  
And make me a child again just  
for tonight."

These words from that much loved  
old poem were made realistic to me  
last week. On making my usual  
monthly visit to Pittsboro, the capi-  
tal of Calhoun County, as I am pas-  
tor of the Baptist Church at that  
place now, I invited two of my dear,  
aged friends to accompany me. It  
was Saturday afternoon when we  
made the trip in my Ford to that  
little city nestling among the red  
and vine-clad hills of Calhoun. My  
companions were Rev. R. A. Cooper,  
one of the splendid Baptist preach-  
ers who now makes headquarters at  
Blue Mountain but spends some time  
on his little farm near Coffeeville,  
and Bro. T. P. Grantham, of Coffeeville.

Bro. Cooper went along merely  
for the trip, but my friend Gran-  
tham was on a visit to spend the  
week-end with his boyhood chum  
and playmate, Bro. Allen A. Brun-  
ner. Some 70 years ago they first  
met in their father's home in Mont-  
gomery County. They at once be-  
came staunch friends. They were  
constantly in each other's company  
for some fifteen years, and were  
friends as only boys can be friends.  
They hunted, fished, played, wres-  
tled, attended church and went to  
school together during their boyhood  
and young manhood days.

Fifty-five years ago these boys  
separated. The Bruner family left  
Montgomery and the Grantham  
family remained in the old home  
community. For all those fifty-five  
years these faithful friends back in  
their "Yesteryears", since that day  
that the Bruners left the old home-  
stead, had not met. A half century  
had come and gone since they had  
been together. Often they had been  
in the same town and at times in  
the same congregation, but neither  
knew that the other was present,  
so they did not meet. Finally  
"Tom", nick-named "Stump" be-  
cause he was short and thick, heard  
that "Allen", for that is what they

call each other—"Allen" and "Tom",  
or "Stump"—lived at Pittsboro de-  
cided to visit the friend of his youth-  
ful dreams. So he went with me  
to see him on the occasion men-  
tioned.

We arrived at the home of "Allen"  
just before the sun hid its bright-  
ness behind the hills to the west.  
"Allen" was out at the barn milk-  
ing. "Tom" greeted Mrs. Bruner  
and the next word was, "Where is  
Allen?" When informed, this man  
of 79 summers made a line for the  
barn. "I want to see if 'Allen' will  
know me after all these years", he  
said.

We did not see the meeting. Just  
what happened we do not know, but  
pretty soon we heard a war-whoop,  
a loud laugh, then some loud talk-  
ing, and these two "boys" came out  
of the barn arm in arm, as if they  
had hugged each other, and on to  
the house, each one talking as fast  
and hard as he could. Of course  
the usual greetings were had as  
"Allen" met we preachers, but these  
two boyhood chums had but little  
time for us. They began at once to  
review their life's happenings dur-  
ing those twenty years that they  
spent back in old Montgomery sixty  
and more years ago. "Where is  
Jim, and Sam and Sally and Betty?"  
were questions that flew thick and  
fast. All the time they were laugh-  
ing, talking, and perhaps now and  
then crying for joy. It was good  
to see them thus happy and enjoy-  
ing afresh the happiness that can  
come to only those who are placed  
in just that position. Not a one  
whom they knew back home, not an  
event that occurred when boys to-  
gether, went unmentioned. They  
lived it all over again during the  
day and two nights that they were  
together.

Sadness would invade their glad-  
ness now and then as they would  
recall their erstwhile playmates and  
schoolmates and they would recall  
that almost the last one of them  
had crossed over the mystic river,  
and they almost alone were left of  
that happy, rollicking throng of  
care-free boys and girls who played  
and frolicked over the hills and  
vales of old Montgomery nearly  
three-quarters of a century ago. But  
the sadness would not last long. Soon  
one or the other would burst out to  
laughing—"Tom, do you remember  
a certain thing that happened on  
such and such a date?" "Yes, Al-  
len; I had forgotten it, but it all  
comes back clear to me now." And  
thus they continued hour after hour.  
Happy memories! how they lived  
again, and how the hearts of these  
two dear old friends were made  
happy as they recounted their boy-  
hood days again. It was great fun  
to listen in, for that was about all  
one could do.

Finally I was to bid them adieu  
and leave the three elderly men to  
themselves. Of course I was cor-  
dially invited to spend the night  
with them, but "Allen" said as he  
invited me: "But whether you say  
or don't stay, I am going to sleep  
with 'Tom' this night". I suppose  
he did. And I am sure that they  
continued their talk until the hour  
was late and when they had fallen  
to sleep by each other's side, where  
doubtless they had slept many a

night in the days long gone, they in  
their dreams were boys again swim-  
ming Big Black, chasing old mollie  
hare, climbing trees, wrestling, go-  
ing to school, going to the old coun-  
try Baptist Church, seeing the faces  
and hearing the voices of the boys  
and girls they knew long, long ago,  
the most of whom are gone on for-  
ever. Their boyhood sweethearts  
and their loves of more mature  
years, I doubt not, were all in their  
dreams again that night as they  
slept side by side, Allen and Tom,  
the boyhood pals of "their yester-  
years".

"Allen" is 76 years old, "Tom" is  
79; but they forgot that they were  
old and were boys again just for  
"tonight". They parted reluctantly  
Monday morning, after agreeing to  
meet again soon and finish the con-  
versation, and also agreed to go  
back to their boyhood homes ere  
long and re-visit the scenes of "their  
yesteryears". I would like to make  
that trip with these two "boys".  
Blessings upon them as they travel  
on to the setting of life's sun.

### Notes and Comments

Pastor E. S. Flynt and his good  
church have just closed a good  
meeting in which Dr. John W. May-  
field did the preaching and the pas-  
tor's brother, Eldry Flynt of Mt.  
Olive, led the singing.

The Baptist Church at Pittsboro  
has met all its financial obligations  
up to May the first, including pas-  
tor's salary and \$20.00 a month to  
the outside budget. This is doing  
well for a small church.

The fourth Monday our Baptist  
Bible Study Assembly had a fine  
day at Central Baptist Church, Gre-  
nada. We studied the fine little  
book of Galatians. It is as rich as  
the Grace of God can make it. We  
had two visitors, Brethren Eldry  
Flynt and T. P. Grantham. Those  
taking part in the discussions were  
Elders E. R. Henderson, E. S. Flynt,  
J. M. Spikes, R. A. Cooper, B. L.  
Hamby, J. L. Lott. Rev. S. J.  
Rhodes delivered a splendid sermon  
on "Soul Winning". We had a hap-  
py time. Come over and be with  
us. We study the book of Ephesians  
the fourth Monday in May at the  
same place; E. S. Flynt and J. M.  
Spikes are the program committee.

Pastors E. S. Flynt of Calhoun  
City Baptist Church and J. M.  
Spikes of Derma Baptist Church,  
are each to have a Daily Vacation  
Bible School in their respective  
churches this June. These are fine  
to have in any church.

We have some fine churches in  
East Mississippi in what is known  
as the prairie belt that have a group  
of splendid pastors. Beginning with  
Macon where Rev. W. E. Hardy is  
pastor, then Artesia where Rev. O.  
P. Breland is pastor, West Point  
where Dr. E. F. Wright is pastor,  
Brooksville where Rev. C. O. Estes  
is pastor, Columbus where Dr. J.  
D. Franks and Rev. J. A. Estes are  
pastors, Starkville where Dr. J. D.  
Ray is pastor, Aberdeen where Dr.  
J. M. Walker is pastor, Amory  
which is now without a pastor since  
the resignation of Dr. Hinds. There  
are some others that should be men-

tioned but space forbids. These are  
all live workers and are doing good  
work on their respective fields. Hope  
to have more to say of these good  
fields later.

### CHURCH STATISTICS

Church membership in the United  
States showed a gain of 300,000 in  
1929. The gain in 1928 was a mil-  
lion.

With few fluctuations the curve  
in church statistics in America has  
been upward for several decades.  
The membership is larger than ever  
before. The number of ministers  
is greater. The same is true of the  
investment in church property and  
the number of ecclesiastical organi-  
zations.

Religion, however, is one depart-  
ment of life that does not lend itself  
to evaluation by statistics alone.  
The best religious leaders have al-  
ways had an aversion to quantitative  
standards. Religious values have  
been likened to a grain of mustard  
seed, to a small lump of leaven. One  
transformed life has been represent-  
ed as a cause for rejoicing among  
the angels.

No genuine religious census is  
possible. Who can tabulate the hu-  
man difficulties resolved, the temp-  
tations resisted, the moments of  
peace and assurance? These are  
the qualities that attest the strength  
of religion at any time and among  
any people.—Commercial Appeal.

### Buying Monuments

When buying monuments the im-  
portant factors are to secure the  
very best material and workmanship.  
From a material standpoint you can  
make no mistake if you require your  
dealer to use Winnsboro Granite. It  
should be of even texture and  
straight grain, free from defects,  
such as stains, white or black  
streaks, white or black splotches of  
size, or waves (variation in the mix-  
ture of light and dark crystals) in  
the grain.

You can yourself test the stone by  
having a bucket of water thrown  
over it. Defects which are not ap-  
parent when the stone is dry stand  
out prominently when it is wet. It  
is important to know, however, that  
the stone is not some stone similar  
to Winnsboro Granite, but the real  
Winnsboro Granite, which means  
first grade product of the great An-  
derson quarries of the Winnsboro  
Granite Corporation, Rion, S. C.

This granite costs more and is  
strictly graded. You can afford to  
pay your dealer something more for  
a monument built of such stone, if  
you are interested in having a monu-  
ment which will last, remain beauti-  
ful through centuries, and afford  
high legibility of inscription. The  
quarry will issue through your deal-  
er a guarantee that the stone which  
he uses for your purchase of a monu-  
ment is Winnsboro Granite, which  
means the very first grade of perfect  
stone sold by Winnsboro Granite Cor-  
poration. Do not accept second grade  
stock unless you are willing to have  
the monument carry certain irregu-  
larities known to the trade as de-  
fects. Since the cost of the stone  
in the finest Winnsboro Granite  
monument is only about 20 per cent.  
of the total cost of the erected monu-  
ment you can afford to pay the  
higher price for a real Winnsboro  
Granite monument, and have the as-  
surance that there is nothing better  
to be had for permanence, beauty  
and legibility of inscription.

Send for free booklet of designs  
supplied by Winnsboro Granite Cor-  
poration, Rion, S. C.



## The Sunday School Department

### SUNDAY SCHOOL LESSON

May 11, 1930

Jesus Acclaimed as King,  
(Matt. 20:29 to 21:46)

**Golden Text**—Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest, (Matt. 21:9.)

(From Points for Emphasis  
by H. C. Moore.)

1. The Disciples prepared for the triumphal entry. The Twelve were attending Jesus on the way from Bethany, where they had spent the night, to Jerusalem two miles distant over the southern shoulder of the Mount of Olives. When they drew nigh the otherwise unknown village of Bethphage ("house of figs") lying across a ravine from the highway, Jesus sent over thither two of his disciples (probably Peter and John) to secure with its mother an unriden colt on which he might ride into the city as the Jews were expecting the Messiah to do. Two of the great prophets (Isa. 62:11; Zech. 9:9) had predicted that the Messianic King should ride forth to receive the plaudits of his people not on a fiery steed, animal of display and of war, but upon an ass, animal of work and of peace and of the common people. The ass was not lightly esteemed then as with us today, for it was, especially in the Hebrew mind, associated with Abraham, Moses, the Judges, David, and the promised Messiah. The two disciples found things in Bethphage just as Jesus had said: the ass and its foal tied by their owner's door; the astonished inquiry that anybody would dare to untether the animals; the satisfactory explanation, leaving us to infer that the owner was a disciple who was glad to lend the Lord his colt which would be returned after slight use within a few hours; and the bringing of the two beasts across the waddy to Jesus and the waiting disciples. Then the company piled their outer garments on the colt, less to make a saddle for Jesus than to make their obeisance to him, and they lifted him astride as the subjects would place a sovereign upon a throne. They knew and shared the meaning of this procession. He who had revealed his Messiahship to the Samaritan woman and to his disciples, both on the sea of Galilee and on the mountains of Cesarea Philippi, and even to his enemies, was now making the graphic and final presentation of himself to his people as their Massianic King.

2. The Multitude joined in the triumphal entry. As the procession started the disciples began carpeting the road with their loose outer garments as ancient citizens did their new-crowned king or as Raleigh flung his cloak on the muddy path of the Virgin Queen. It gained momentum as it moved cityward, numbers joining it from surrounding villages and from tents on the mountain slope where they had spent the night. Many plucked twigs and leaves from fig bushes and olive

orchards along the way and strewed them in the path before Jesus as we strew flowers down a bridal aisle. Out of the way swarmed a multitude to meet the miracle-worker who had raised Lazarus from the dead and they gathered evergreen palm branches as they came, which, on meeting Jesus, they threw down in his triumphal way. His last visit to Jerusalem had been secret, but now he comes with great acclaim. The disciples in a teeming multitude raised a shout which reverberated among the mountains round about. That shout was the echo of a Messianic Psalm (118:25, 26) with its rhythmic word of hosanna ("O save") and responsive beatitude magnifying Jesus as the promised King that comes in the name and with the claim of the divine Lord, who alone can bring peace on earth as in heaven and is entitled to the glory of the highest in all eternity.

3. The City was startled by the triumphal entry. As Luke tells us the Pharisees knew that the purpose of the procession was the presentation of Jesus as the Messiah. They saw Jesus calmly accept the popular adoration. They could not conceal their feelings. So they called on Jesus to rebuke his disciples for identifying him with the Messiah. He not only refused to comply but emphatically declared that if the crowd were silenced, the very stones would speak. And then he rode on in triumph. It may have been at a turn in the road where they first beheld across the Kedron valley the city in its splendor that Jesus, foreseeing its fate in 70 A.D. at the hands of Titus, wept aloud over Jerusalem even as he had wept in silence at the grave of Lazarus. At length he entered, probably through the Golden Gate, and the city was struck as by storm when Jesus was pointed out as the Prophet of Galilee. His appearance in the Temple courts gave the nation one more chance to accept him as their Messiah. Thus he came unto his own, but alas, they received him not.

### BOWS GRACEFULLY

I trust our people have accepted graciously the result reached by the Special Session of the Convention.

While those of us who were not familiar with or who had not had our memories refreshed as to the duties and obligations assumed by the Convention in establishing the Orphanage and in taking over Clarke Memorial College were not in position to vote intelligently on the various propositions, still, the Convention spoke emphatically and it is the duty of all good, loyal Baptists to accede to the result.

Personally, I am pleased with the general result as intimated by the Minority Report as a member of the Education Commission. The puzzling questions were whether or not the various interests involved could be so reconciled as not to cause division in our ranks, but it appears that the result is acceptable

and that fears along these lines have been dissipated.

Let us interpret the actions and motives of all concerned in the light and spirit of the 13th chapter of 1st Corinthians, and pray for unity of thought, purpose, and action amongst the brotherhood.

Sincerely your friend,

—S. E. Travis.

### CRYSTAL SPRINGS CHURCH CELEBRATES

Last Sunday was a high day for the Crystal Springs Baptist Church. It occasioned the return of the congregation to their church, very much improved and beautified. For nearly two months the church has been holding all of her services in the high school building pending the completion of the improvements. Sunday last was designated as "Home-Coming Day", and was marked by special services, appropriate to the occasion.

A large congregation assembled for the services both morning and evening to hear special messages and special music in keeping with the significance of the day. In addition to special vocal and orchestra numbers the congregation joined in singing a number of the old church hymns most heartily and enthusiastically.

The Sunday School attendance was three hundred twenty-five, which is

the best attendance record for some years, the average being about two hundred fifty. An effort is to be made to keep the attendance above three hundred hereafter.

At the B. Y. P. U. hour in the evening an Adult union was organized with eighteen charter members. Much interest is being shown in this new union and it is predicted that it will grow rapidly and do excellent work. The Junior, Intermediate and Senior Unions have grown very rapidly and have done very fine work during recent years.

The W. M. S. had the largest attendance last Monday it has had for some years, if not the largest in its history.

—T. W. Talkington, Pastor.

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## Bride Tells Her Secret

"FOR a young bride of twenty-one to lose her vitality and pep is disastrous, almost a sacrilege," says Mrs. George E. Pillow, of Franklin, Va. "That, however," she continues, "is just what I did."

"I had only been married a few months to an athletic husband, who went everywhere and did everything. I tried to keep up with his pace, and simply collapsed under the strain. I never was really ill; just sallow-skinned, depressed, and lifeless. Swimming, dancing, golf, I just couldn't face them. When I began to lose my clear complexion, I was desperate.

"Then one day a girl friend came to pay me a visit. In the bottom of her little bag of clothes lay a crystal-clear bottle—Nujol! A short woman-to-woman talk—a telephone call to a neighboring drug store—and my future happiness was settled.

"That was a year ago. Now I too am never without Nujol, which has brightened and cleansed my body like a cake of pure soap. I eat, sleep, swim, and hike with the enthusiasm of a child. My complexion is all it used to be—and best of all—I am my husband's little pal again."

The wonderful thing about crystal-clear Nujol is that it is not a medicine; it contains no drugs—it cannot hurt even a baby. It is simply the normal internal lubrication which



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## Baptist Student Union

Carrol Hamilton, Miss. College, President  
Inez Hardin, Delta State, Co-Pres.  
Clarence Carlson, Ole Miss V.-Pres.  
Zana Wilson, M. S. C. W., Editor  
Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

### BLUE MOUNTAIN COLLEGE NOTES

Blue Mountain did not forget Vocational Emphasis Week. The chapel and noon-day prayer meeting programs were devoted to discussions of different phases of this subject. Friendship circles were organized in the dormitories. Pamphlets on the choice of life's work were left in every girl's room.

The annual installation service of the new B. S. U. officers was held in the Lowrey Memorial Baptist Church, Sunday night, April 27. Dr. Frank Moody Purser, Oxford, gave the inspirational address of the evening, stressing the importance of the B. S. U. Council being the King's Council.

After the preliminaries were over, the old and new officers marched slowly down the aisles of the church to the altar, kneeling there for silent prayer which was closed by Miss Elizabeth Mitchell, the new B. S. U. president. Each old council member presented her corresponding in-coming officer a symbol of office, after which the old members took their seats.

The symbol of union between the church and campus—a golden chain of fifteen links—was then held by Dr. L. T. Lowrey, president of the college, Dr. R. L. Lemons, pastor of the church, and the council. Miss Yarborough, student secretary, expressed her gratitude to the old council and her expectations of the new. Dr. Lowrey and Dr. Lemons each spoke highly of the work of the B. S. U.

### A. & M.

The B. S. U. Council is indeed fortunate in having Miss Irene Ward of M. S. C. W. as a neighbor and a ready counsel in its activities. On Sunday, April 27th, the Council attended a Study Course given by her, and the inspirational lecture on the origin and expansion of the B. S. U. movement had great influence on the realization of the aims and methods the council should establish in the rendering of a greater service to the campus. The B. S. U. Manual was used as a guide and many points of difficulties experienced by the council were clearly understood. After an oral quizz and discussion of the study, the M. S. C. W. Council served refreshments, which was greatly enjoyed by all present.

As is the custom of the Berean Sunday School Class, the Seniors of the class met and nominated underclassmen who are outstanding leaders in church activities from which group the class will select the officers for the following year.

A number of lady visitors from M. S. C. W. and Neshoba County were welcomed to our class Sunday.

A special program is being planned for Mother's Day and much interest is being manifested in

wanting to do honor to the "Dearest friend on earth".

### M. S. C. W.

Sunday afternoon there were 51 officers of the B. S. U. here and the one of A. & M. who had the B. S. U. Manual taught them. The class was held at the Workshop with Miss Ward the teacher.

Mr. Williams of the State Sunday School Board was a visitor at the Workshop Saturday. He came to give help and advice to those girls who plan to work in Daily Vacation Bible School next summer.

This week there is being held the Annual Training School for the Sunday School Workers at the First Baptist Church here. The girls at the Workshop are very lucky to have a share in this school by having Mr. Hunter teach the "Young People's and Adults' Department" Manual each afternoon at the Workshop.

### MOULDER GOES TO MISSISSIPPI COLLEGE

For the past five years Professor C. S. Moulder, son of the well known Rev. Dan W. Moulder, has been Professor of History and Field Secretary for Clarke Memorial College. He now becomes connected with Mississippi College, and his first work will be the work of a field secretary. Professor Moulder graduated from the Smith County High School at Mize, Mississippi. He then entered Mississippi College, where he completed the four-year course and took his bachelor's degree. After that he taught for three years in the Simpson County High School, and in connection with his work there he preached to churches in that county. From there he came to Clarke Memorial College.

Mr. Moulder is a very popular teacher. He wins his students in and out of the class room. He makes all of the students of the college feel that they have a friend in him. His friends will be glad to know that he now becomes connected with the famous institution at Clinton, and his presence there will be an inducement to many students to look with favor on that institution as their Alma Mater.

Clarke College goes out, but Professor Moulder goes on.

Cordially,

—W. T. Lowrey.

### A NEW TESTAMENT VERSE By James E. Dean

"Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me, and ye will not come to me that ye might have life." John 5:39, 40.

Perhaps many honest souls have been puzzled to find this reading so different from that of the King

James version, "Search the scriptures," etc. They have wondered how two translations could differ so completely at this point. But the case is simple and clear. The trouble is with the Greek language, or one might say with Greek grammar. The very same word could mean either the command "Search ye", or the simple statement of a fact, "Ye search." There is nothing about the Greek verb used to indicate which sense must be given to it. The King James translators took it in the sense of a command, and the revisers took it in the sense of a mere statement of fact. We can only decide the matter in the light of what follows, and this makes it clear that a command is altogether out of place. Jesus rebuked his hearers for reading the very scriptures which bore testimony to him and then rejecting him. But to say, "Search the scriptures, for in them ye think ye have eternal life" does not make a logical statement. They did not find eternal life in them, and Jesus surely would not urge them to read merely because they thought they found eternal life there.

The very same may be said of John 14:1. It may be read, "Ye believe in God, believe also in me," or "Believe in God, believe also in me." The same Greek verb may mean either, and it is rather difficult to determine which fits the context better. The translators of King James' day thought one thing, the revisers of more recent days thought the other. But we have quite a different situation in Mt. 5:48 and John 1:39. In both these cases we have the Greek future indicative. Grammarians are agreed that the Greek future is sometimes to be translated by an English imperative, but the revisers finally decided that in both these cases a simple future was to be preferred, and so the reading today is "Ye therefore shall be perfect, as your heavenly Father is perfect", and "Come and you will see." In its last analysis the difference in English between the simple future and the imperative in these two cases is very slight, and we must take our choice.

Baptist Bible Institute,  
New Orleans.

### SCREENING

Felix J. Underwood, M.D., State Health Officer

On every side preparations are being made for the summer season. One measure that should receive the attention of every householder is the installation or renewal of the screens that keep out flies and mosquitoes. The present season is unusually favorable for such an improvement, since the price of screen wire is at unusually low levels.

Regardless of whether painted

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screen wire, galvanized wire, or copper or bronze wire is selected, it should only be purchased in 16 or 18 mesh sizes. Any one who screens with 12 or 14 mesh will be disappointed with the results, since such coarse sizes will not keep out mosquitoes.

In addition to the installation of screens on doors and windows, means must be taken to prevent the entrance of mosquitoes through chimneys or fireplaces, and to close up any opening in the floors, walls or ceilings. Papering may help.

The Bureau of Malaria Control has available for distribution, a small bulletin describing how to effectively mosquito proof modest houses occupied by tenants. This can be secured either from the county health department or the State Board of Health. The cost of screening these small houses is reasonable, in fact, so low that if not provided by a landlord, it should be done by the tenant. Screening may save large losses from illness.

Those living in screened houses should not expose themselves unnecessarily outside the screens after dusk. Stay inside to enjoy the full measure of their protection. Screens furthermore, should receive proper care. Doors should not be propped open, even during the day. Holes should not be punched or cut in the wire, and if they accidentally occur, should be promptly patched.

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## The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 19. Luke 15:1-7

1. What did the Pharisees and the scribes say about Jesus? (verse 2). Did they think it was wrong for Him to eat with sinners?
2. I know a young man who had a little young puppy given him, and one day it ran away, and the whole family set out to find it—and found it. Who does this way in this story?
3. Did the owner think that one sheep out of a hundred didn't amount to much? How does God feel about a lost sinner?
4. Did God make any arrangements for saving the lost? John 3:16.
5. Who is the Good Shepherd? John 10:11.
6. What feeling is there in heaven when a sinner is saved?

My dear Children:

I have a plan in mind for our giving, but will not tell you about it this week, as I am still in hopes some of you will write and give some suggestions of your own. But if not, next week I will tell you all about this object of mine, and we will set to work on it.

I suppose you have all heard of the special meeting of the Baptist State Convention in Jackson on April 24th. There was a large attendance, perhaps five hundred, perhaps more, and important changes were made. One that interests us especially is the moving of the Orphanage to Newton. This will not be done immediately, and when it is done, need not change our interest and part in the work. We, as a Children's Circle, have always loved the orphans, and have had pleasure in helping them. Perhaps next week we will talk some more about what our Children's Page can do for them now. Perhaps some of you will write in the meantime about that or other work that appeals to you.

With much love, Mrs. Lipsey.

Carpenter, Miss., April 22, 1930.

Dear Mrs. Lipsey:

I want to join your happy Band. I am a little girl 9 years old. I have a brother 11 years old. We go to S. S. every Sunday. I am sending 5c for Miss Gladys. I am,

—Violet Hood.

Welcome to our Circle, Violet. Your contribution makes you an honor member.

Bogue Chitto, Miss. 4-24-30.

Dear Mrs. Lipsey:

I will write again. I have written once. My school is out and I am glad of it. I passed to the 7th grade. I am thirteen years old. I have a little sister seven months old, her name is Beverly Lawayne. We all love her. I have a brother, too. He is 15 years old. Your friend,

—Dorothy Prestridge.

I know you love little sister, Dorothy: our babies are mighty sweet. Write us a longer letter next time.

May 4, 1930.

Dear Mrs. Lipsey:

I often read the Children's Circle in The Baptist Record and have noticed your asking for suggestions for helping the unfortunate people of whom you and the children who write to you know. I have one little suggestion which I hope you will find worthy of consideration. It is that those who like to use scissors and paste, cut out the prettiest pictures and poems they can find and put them in scrapbooks and send to the sick or the children's wards in hospitals. Even those who are sick will get lots of pleasure out of making them for others.—I've been sick a lot myself and know. I have one book I've made of Hambone's Meditations and I'm planning one

of baby pictures and poems about them. As to what use you will put the money which was formerly sent to Miss Gladys, I think it would be nice to help some of the poor people in our hospitals like Mr. Bristow tells about in his letters. I am sending 10c for the orphans and 15c for whatever purposes you decide to give the other fund because I know it will be a good one. May God's blessing rest upon you in your work.

Sincerely,

A Friend.

Thank you for the suggestion. It's a good thing to have "A Friend" who does some thinking and is kind enough to write it out. You will hear from me later about this and any other suggestions.

### FORWARD

God's workman cannot stand still. The great cry of today is a progressive one. Science, invention, conservation, in fact all worthwhile projects have the forward trend.

### Teachers Who Teach

The Sunday School teacher who teaches must not only catch step but keep step with this great forward movement.

### Ridgecrest, North Carolina

Teachers who teach will be greatly helped by attending the Teachers' Session at Ridgecrest, North Carolina, July 27-August 3.

### Dr. John R. Sampey

Dr. John R. Sampey, president of the Theological Seminary of Louisville, Kentucky, will speak each evening, discussing some character of the Sunday School lesson.

### Miss Clyde V. White

Each morning Miss Clyde V. White, writer of the Uniform Lessons for Intermediates, will give a practical presentation of the lesson.

### Dr. I. J. Van Ness

Dr. I. J. Van Ness, secretary of the Baptist Sunday School Board, will give a summary of the lesson at the close of each morning session.

### Leaders Who Lead

It is the leader who leads that is making possible the great forward steps of today.

### Leaders' Session

There will be a ten day session for leaders, August 7-17. This will also be held at Ridgecrest, North Carolina.

### Intermediate Session

There will be a session each morning for all Intermediate leaders. This will include all Intermediate department officers. Practical demonstrations will be given. Open conferences will give opportunity for discussion. An Intermediate Exchange in which all leaders are urged to bring helpful ideas will be featured.

### Vacation Time

This will be an ideal place for your vacation. There will be nothing but rest and recreation each afternoon. Plan to be there.

For information concerning reservations, write

Mr. R. F. Staples,  
Ridgecrest, N. C.

For information relative to the program, write

The Intermediate Department  
Baptist Sunday School Board,  
Nashville, Tennessee.

## DID GOD HEAR AND ANSWER THE PRAYERS OF HIS PEOPLE IN THE RECENT SPECIAL SESSION OF THE STATE CONVENTION?

By S. J. Rhodes

It is an easy matter to bring up things, and to point out where the majority has made a mistake. It is also easy to say that Baptists did not have as much time to get ready for the Convention as they should have had. It is true that majorities do make mistakes, and especially if they go at a thing with a wrong motive. As to the churches not having time to get ready for it, they came from all over the state. Country churches were represented. I serve five churches, and called on every one of them to elect a messenger, three of them did so.

But it seems to me that if we at this time bring in question the wisdom of what Mississippi Baptists

have done, we must bring in question the wisdom of God, or we must say we do not believe that God will still answer prayer as we preach and claim to believe. The first thing we did after the Convention was called to order was to pray that God should lead us to do right. I do not believe there were any who did not want His will done in the matter. We called on Him to keep us from doing the wrong thing. I believe the people who spoke, even though they did not all see things alike, were anxious that the will of God should be done. Then, if we believe that God is a prayer answering God, and if we believe that we really did pray for His will to be done, it seems to me that we should accept what was done in accord with Him who said, "Call unto me, and I will answer thee, and will shew thee great and mighty things, which thou knowest not."

## MISSISSIPPI WOMAN'S COLLEGE

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We have opened the books for students for the session of 1930-31. A room fee of \$12.50 reserves a place in any of the dormitories for next session. Send check now so as to obtain room of your choice.

Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

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Tickets good on train leaving Jackson, Tenn., 6:15 P.M., May 13, connecting with special train at Jackson, Miss., May 14.

Return tickets good to leave New Orleans on any regular or special train prior to midnight of Sunday, May 18th. Special train will leave New Orleans on return trip, Friday night, May 16th, at 11:30 P.M., connecting at Jackson, Miss., for points north on G. M. & N.

### ROUND TRIP FARES

Ripley, Miss.	\$8.75	Ackerman, Miss.	6.75
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Houston, Miss.	7.50	Jackson, Miss.	4.00
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## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Our Verse

"This is Life eternal, that they should know Thee the only true God, and him whom thou didst send even Jesus Christ." John 17:3.

### Win One

? No one sent in an account of their experience last week and so we give here the question mark. It can't be that there are none others in Mississippi that read The Baptist Record that have never won a soul to Christ, so if you have tell us about it and we will pass it on, withholding your name. These matters are sacred of course and that's why we agree to withhold your name in giving them out to the public; if you don't mind, then we would of course like to use your name with the account.

### Several Corrections in Honor Roll

The 100% in preaching attendance given to the General Organization of Tylertown should have been credited to the Crystal Springs Church near Tylertown. Because of an oversight the Calhoun City Junior Union was left off the Honor Roll. Their report came in early and should have been in the first list of A-1 unions.

### Two Bible Readers

Two members of the Junior B. Y. P. U. of Zion Hill Church in Forrest County have kept up their Daily Bible Readings for the last year and have been awarded the certificate. We congratulate these young people, William Davis and Willene Blakeney on this fine record and hope it may serve to stimulate others in the work.

### Greenville B. Y. P. U.'s Publish Weekly

With Mrs. Ben C. Penn as editor the General B. Y. P. U. Organization of Greenville is publishing a four page weekly paper in the interest of the work in general. Mrs. Penn is the Associate Director and this is a splendid way of enlarging the work, a part of which belongs to the Extension Committee of which the Associate Director is chairman. The paper is well gotten up and filled with interesting items. Miss Brookie McElwee, leader of the Intermediate "B. Y. P. U. Buzzers" is working with Mrs. Penn in editing the paper.

### Meridian City Junior-Intermediate B. Y. P. U. Elects New Leader

Mr. W. E. Green, B. Y. P. U. Director of 41st Ave., Meridian, has recently been elected to the office of City Junior-Intermediate Leader. This is a responsible place in the work of the B. Y. P. U.'s of Meridian and they have chosen well in selecting some one who will be able to meet every requirement in the office. Mr. Green has made good in his church at 41st. One of the very first things they launch as an interest creator is a contest between the unions to run for six months

and these are the points—

Bringing pastor to City union.....	25%
Winning Attendance Banner.....	10%
Winning Efficiency Banner.....	25%
Bringing Leader.....	15%
Bringing Director.....	10%
Largest No. Visitors present.....	10%

### Holmes County Organizes

On April 20th the B. Y. P. U.'s of Holmes County met with the Lexington Church and organized the Holmes County Associational B. Y. P. U. A most interesting program was rendered opening with singing the B. Y. P. U. Song, "Loyalty to Christ". Every talk was interesting and a special feature of the meeting was the singing of "Old familiar choruses". Reports from B. Y. P. U.'s of five churches were read, Durant, Goodman, Tchula, West and Lexington. Officers were elected for the year as follows: President, Clifton R. Tate; Vice-President, Miss Gladys Tate; Secretary-Treasurer, Miss Clara Lucas; Chorister, Mrs. R. M. Dykes; Pianist, Mrs. J. S. Riser; Junior-Intermediate Leader, Mrs. S. C. Ray; District Vice-Presidents, Miss Bertha Owen and Miss Hellon McDaniel.

### Two Interesting Study Courses They Were Different

Two country churches, each about sixteen to eighteen miles from Jackson, secured the services of Mr. Talbert for their study course. Mr. Talbert being a busy railroad man could not serve them in the regular way of going every night for a week, so one of these churches, "Briar Hill", had him come to them every Friday night for five weeks, and Mt. Creek had him come to them every Saturday night for five weeks. Full attendance was reported at each place and a splendid report made of the results.

### Copiah County Associational B. Y. P. U. Elects New President

At the recent meeting of the Copiah County Associational B. Y. P. U. Miss Lee Ora Patrick was elected to the office of President. Miss Patrick is well versed in B. Y. P. U. matters and will lead this splendid organization in a fine way. Copiah is one of our oldest and best Associational B. Y. P. U.'s.

### Union Check Up and Starts Forward

A letter from Director Grover L. James of Union says that a new copy of the Standard of Excellence has been hung up in every B. Y. P. U. room and the union measured by it, which means that they mean business and expect to give Mississippi B. Y. P. U. Honor Roll a "swell" time. This splendid organization had charge of the regular preaching service hour recently at which time they delivered to members of the different unions seventy-eight (78) diplomas and seals.

He: "I just fell over fifty feet."  
She: "And you weren't hurt?"  
He: "No. I was only getting off a crowded street car."

### SOME GLORIOUS MEETINGS

The second week in March Dr. R. Q. Leavell and I were with Dr. Lemons and the Blue Mountain Church. The Lord blessed our efforts there in a wonderful way. Dr. Lemons is one of the sweet-spirited men I've met and Dr. Leavell is a veritable spiritual dynamo.

The latter part of March I was with the Catchings Church in the capacity of both preacher and singer. The Lord marvelously worked His work of grace in this meeting. Through the Consolidated School we were able to reach many from the surrounding communities. Over one hundred declared publicly that they accepted Christ as their personal Saviour. The pastor, Bro. W. W. Izard, and his good wife, are doing a splendid piece of work in this community for the Lord. I shall long remember the experiences in the Holy Spirit at this place.

The first ten days in April Dr. L. A. Henderson and I assisted in a meeting with Dr. Faulkner and the Leland Church. Dr. Henderson is a strong preacher and his messages were full of thought. Dr. Faulkner is well loved by his people and the work of the Lord is prospering in his hands. While there was not a large number of additions we had a good spiritual meeting.

April 13-27 I assisted Bro. J. R. Kyzar and the Grandview Church, Nashville, Tenn. This was a glorious meeting from the first day to the last. The Lord blessed His Word as we presented it to men in their homes and as we preached it from the pulpit. This Church has had a great spiritual as well as numerical growth since our own J. R. Kyzar has been pastor. Bro. Kyzar preached at the night services and I preached in the morning services. Sixty-one united with the Church; forty-five of whom were for baptism.

At this writing I am with Clifton Church, Louisville, Ky. Dr. Stevens, the pastor and a mighty good preacher of the Gospel, is preaching at night. I lead the singing and preach in the day services. Jewell Kyzar, one of our fine Mississippi students in the Seminary, is the Associate pastor of Dr. Stevens. We are looking for a great victory for the Lord. Pray for us.

—Joe Canzoneri.

The State Health Board gives the following directions about preventing trouble with mosquitoes:

Remove all trash from the back yard, including old cans, pails, bottles, and automobile tires or bodies. Clean up the premises. Put new washers in leaky hydrants. Screen rain-water barrels or oil them regularly. Get some top-minnows and place them in lily pools and cist-

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terns. Look over the roof gutters and drain-spouts and remove trash and straighten up any sagged portions. Fit tight covers to water closet flush tanks.

Change the water in flower vases frequently. The effluent from septic tanks should discharge into subsoil tile drains. If discharged on the surface mosquito breeding will occur. If there are low spots in the yard where water stands for days after a rain, either fill or drain these places. In any event before complaint is made about mosquitoes to the health department be sure that your own premises have been thoroughly inspected and found free from mosquito breeding places.

—BR—

Reporter: "Was any one of your ancestors highly honored?"

Film Star: "Why, yes; my grandfather—I was named after him."—Ex.

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**RECOMMENDATIONS OF THE  
RELIEF AND ANNUITY BOARD  
OF THE SOUTHERN BAPTIST  
CONVENTION CONCERNING  
CHANGES IN POLICIES AND  
PLANS OF THE BOARD TO BE  
OFFERED TO THE SOUTHERN  
BAPTIST CONVENTION AT NEW  
ORLEANS IN MAY 1930**

Thomas J. Watts,  
Executive Secretary

**FOREWORD**

During the period that has elapsed since the Memphis session of the Southern Baptist Convention in 1929, when the Convention did not approve the recommendations of your Board as to the Service Annuity Plan, the officers and members of the Board have been giving most careful consideration to the preparation of recommendations to the next Convention that would seem to be a solution of the problems of the support of the aged and disabled ministers of the Southern Baptist Convention and the families of the deceased ministers.

The Executive Committee of the Board authorized the sub-committee to prepare plans and recommendations for their consideration. The recommendations of this Committee were considered and approved by the Executive Committee on March 4th, 1930, and then by the whole Board in session in Dallas on Wednesday, March 26th, 1930, with such changes as are embodied in the final draft.

Acting upon the instructions of the Board I am giving these recommendations to the Denominational Press and mailing copies to all active ministers in the Southern Baptist Convention for their consideration. Any suggestions and recommendations will be gladly received by the Executive Committee to be considered and acted upon before the final presentation of the plan to the Convention in New Orleans in May.

Briefly, I may say that under this plan the Board proposes to allocate to the Relief Department the entire receipts from the Co-operative Program, together with the income from the permanent funds of that Department. This will nearly double the income of the Relief Department from the Co-operative Program currently available for grants to relief beneficiaries. It makes this Department the Denomination-wide Agency for providing for pastors who have already come to age or disability, or who would come in the future without any other means of support. It would also enable the Board to make more liberal provision for widows and orphans of ministers not otherwise provided for.

The present Annuity Department would be closed to new members on September 30, 1930. While this change cuts off the present Annuity Department from a share in the receipts of the Co-operative Program, the Board is assured that it will be able to continue the full annuities to all present beneficiaries and to those who retain their membership in this Department out of the present resources of that Department and such added gifts, legacies and matured annuity bonds as may be available from time to time for this purpose.

The Service Annuity as now proposed, gives each church the opportunity of making larger provision for its ministry than can be made through either the Relief or the Annuity Departments as at present operated. Certainly no church should be denied the right and privilege of taking such action.

It will be noted that one of the valuable features of the proposed plan is that when men come to age who have been carrying membership under the plan, they may turn to the Service Annuity Department for income either to take the place of their previous support or to supplement their income from other sources.

It is the hope of the Board that this plan will receive the most prayerful and careful thought of the ministers and laymen of the Southern Baptist Convention so that when the time comes for action in the Convention the plan best suited to the needs of our great constituency may be heartily and unanimously adopted. Such plan will bring peace, happiness and comfort to those who through age or infirmity are no longer able to continue their active service in the ministry as well as to the families of those who have gone to their last reward. Those who are in active service will be relieved from care and worry as to their future and the future of their loved ones and can give themselves more freely and heartily to their ministerial work, knowing that a grateful church is standing solidly back of them.

The recommendations and resolutions adopted by your Board are as follows:

**RECOMMENDATIONS**

**I. CHANGES IN METHOD.**

That the work of the Board be sub-divided into three departments: (A) Relief Department; (B) Present Annuity Department; (C) Service Annuity Department, to be operated along the following lines:

**(A) Relief Department:**

It is recommended that after the close of the calendar year 1930, all the receipts from the Co-operative Program and any designated receipts for relief would be applied wholly towards providing payments for Relief Beneficiaries.

This would mean that thereafter 45% of the receipts from the Co-operative Program would not be allocated to the present Annuity Department. This action, therefore, would materially increase the income currently available for payments to Relief Beneficiaries. It would make the Relief Department of the Board the Denomination-wide Agency for providing for pastors who have already come to age or disability, or who would come in the future without any other means of support. This Department would also make provision for the widows and orphans of ministers, not otherwise provided for.

The income from the Permanent Funds of the Relief Department is more than sufficient to offset this Department's share of the administrative expenses of the Board and leave the excess amounts of the income available for relief grants, in addition to the receipts from the Co-operative Program.

**(B) Present Annuity Department:**

It is recommended that the present Annuity Department be closed to new members on September 30, 1930, and that the full annuity benefits outlined for members of this Department in event of age or disability and for the widows in event of death be financed without a share of the receipts from the Co-operative Program after the close of the year 1930.

In order to complete the financing of the full annuity benefits it may be necessary from time to time to transfer from the Permanent Funds of the Annuity Department to the Reserve Funds so that they may be used, principal and interest, such sums as were not specifically designated by the donors to be held perpetually as endowment funds. In addition to these resources there are other funds available for this purpose resulting from gifts from individuals, legacies and matured annuity bonds; as well as, reserve funds that have been accumulated by the members' dues and the shares allocated to the Annuity Department from the Co-operative Program receipts.

It may be necessary to add from time to time to the resources of this Department individual gifts and legacies and matured annuity bonds not otherwise designated so as to complete the financing of the full annuities.

It cannot be known at this moment just how many men will take membership in the present Annuity Department before it is closed, nor how many will transfer to the new department when it is opened, but it is the opinion of the Committee, based upon the determination of the liabilities and the analysis of the available resources by the Actuary, that with the closing of the present Annuity Department, the Board can confidently assure to those already receiving annuity benefits and to those who continue their memberships and later become eligible for annuity benefits that they would all receive the maximum benefits provided for in the plan.

**(C) Service Annuity Department:**

It is recommended that the Service Annuity Department be put into operation so as to give our ministers, with the co-operation of their churches or other salary paying organizations, the opportunity of making more adequate provisions for their own future age or disability and to give assistance to their widows and orphans.

The proposed plan of operating the Service Annuity is as follows:

**II. PLAN OF FINANCING SERVICE ANNUITY DEPARTMENT.**

The income of the Service Annuity Department, aside from interest earnings on accumulated funds, would come from three sources: (1) Member's Payments; (2) Church's Payments; (3) Contingent Receipts.

**(1) Member's Payments:**

The members would pay into the fund in monthly installments, amounts equal to 2½% of their individual salaries, counting as the equivalent of the free use of a parsonage a 15% addition to the cash salary.

**In Memoriam**

**Parkinson**

On April 25th, Mrs. Bettie Parkinson was called to Heavenly reward. Early in life she united with the Christian Church and later joined the Baptist Church and remained in the Baptist Church until death. She was 75 years of age, full of good deeds, rich in grace, inspiring examples and patient in suffering.

The example she left for children and grandchildren was worthy of emulation. She was a devoted mother and friend and her presence will be missed and lamented, but weep not dear ones for Jesus thought best to take her home.

—R. O. Bankston.

**Resolutions**

Whereas, The great and supreme Ruler of the universe has in His infinite wisdom removed from among us one of our worthy and esteemed associate workers, Mrs. L. M. Wilson.

Whereas, The deceased was a devoted and ideal mother to her own children, a real mother to her grandchildren, a true friend to all with whom she came in contact, and a source of inspiration, hope and trustful faith to all believers in Christianity. We shall miss her smile in greeting, her voice of encouragement, her nod of approval, her advice in trouble and her consolation in sorrow.

Whereas, The long and intimate relation held with her in the faithful discharge of her duties to this society, (W. M. U. of Richton Baptist Church), makes it eminently befitting, that we record our appreciation of her, therefore,

Be it resolved, That the wisdom and ability which she at all times exercised in the aid of our organization, by service, contribution and council, will be held in grateful remembrance;

Resolved, That with deep sympathy with the bereaved family of the deceased, we express our hope that even so great a loss to us, all may be over-ruled for good by Him who doeth all things well.

Resolved, That a copy of these resolutions be spread upon the minutes of this W. M. U., a copy be sent to the bereaved family, one each to the Richton Dispatch and The Baptist Record.

Mrs. J. E. Green,  
Mrs. C. S. Bentley,  
Mrs. David Thomas,  
Committee.

**(2) Church's Payments:**

The local church or other salary paying organization would pay into the fund, in monthly installments, on account of the service of a member an amount equivalent to 8% of the salary basis as above outlined.

Of the church's payments 3½% would be placed to the credit of the individual member on account of whose service the 8% payments were made. The 3½% payments shall be called Service Credits. The remaining 4½% would be credited to a benefit fund.

If for any reason the 8% pay-



ments are not made on account of the service as a member for whom they have been previously made and who has continued his 2½% payments, the Board shall have the right to deduct, with the consent of the member, such 8% payments from his accumulated service credits insofar as such accumulated credits will permit so as to provide the member with the full benefits of the plan in the event of disability or death. It is understood that at any time the church or salary paying organization may resume the 8% payments.

(3) Contingent Receipts:

There shall be credited to a Contingent Fund gifts, contributions, legacies, excess interest earnings, and other sums not specially designated for other purposes. From this fund shall be provided this Department's share of its administrative expenses of the Board and the supplementary benefits hereinafter provided for.

(Continued Next Week)

RESOLUTIONS OF SATARTIA CHURCH

Whereas, the Rev. W. N. Hamilton has served the Satartia Baptist Church as pastor continuously for a period of nine years, manifesting deep interest in the affairs of the church and county, working his way into the hearts of the people, furnishing spiritual stimulus and guidance by his excellent sermons and consecrated life, and

Whereas, the Satartia Baptist Church and the Rev. W. N. Hamilton have enjoyed the finest fellowship, no difficulties having arisen to mar the relationship between church and pastor, and

Whereas, it appears the time has arrived when for the best interests of the Kingdom that Satartia Baptist Church co-operate with other sister churches in forming a field and locating a pastor thereon, and

Whereas, the Rev. W. N. Hamilton not being available for this work,

Therefore Be It Resolved, by the Satartia Baptist Church and congregation assembled this First Lord's Day in February, that we express to Brother Hamilton our appreciation for his faithful services rendered during his nine years as pastor; also our confidence in him and in his manhood, in his Christianity and in the messages he proclaims.

We express further our love for him. Through his generosity, his warm sympathy, and the love he has shown for us, he has won our love in turn. It is with regret we give him up.

Be It Resolved Further, that we commend Bro. Hamilton to the brethren generally as a man of spiritual power.

Be It Further Resolved that a copy of these resolutions be furnished Brother Hamilton, a copy to the county press, and one to The Baptist Record for publication, and that a copy be spread upon the minutes of this church.

Adopted, this the First Lord's Day in February, 1930, by the Satartia Baptist Church and congregation assembled.

KYZAR AND CANZONERI

We have just closed one of the most successful meetings it was ever my pleasure to have a part in. Rev. Joe Canzoneri, "The Singing Preacher", Jackson, Mississippi, conducted the singing and preached for the day services. He is not only one of the greatest song leaders I know, but a splendid preacher. His grasp on the Christian Doctrines and his manner of stating them is wonderful. The Pastor preached at the evening services.

Our people cooperated in an unusual way and deserve no little credit for the success of the meeting. There were no high pressure methods used, just the simple presentation of the Gospel, we trusted the Holy Spirit to use it—and He did. The immediate results were 61 accessions to the Church—45 of them for baptism and 16 by letter. The greatest disappointment we suffered was the great host of non-resident Baptists who will not move their membership to the church where they live; many of them go nowhere for worship. We have received about 75 or 80 additions this year thus far. Our unfinished building is taxed to capacity.

No pastor needing a good evangelist, either preacher or singer, or both, need fear Joe Canzoneri. He is one of the most tireless workers I ever served with. He is safe in every respect. How we thank God for sending him to us again.

—J. R. Kyzar.

WEST LAUREL

The work in the West Laurel Baptist Church, during the past few weeks, has been highly blessed of God. The ministry of His Word and the faithful and earnest co-operation of His people have been honored.

We have just closed a Sunday School Study Course in our church which was led by Brother E. C. Williams. The spirit and attendance

were far beyond anything the church has ever had. People who have been members of the church for a number of years say "It was the best Study Course in the history of the church." As a result of this work our Sunday School has increased in attendance considerably. And people are uniting with the church each Sunday. The spirit of the church is better than it has been since I became pastor two and one-half years ago.

The 20th of April we began a B. Y. P. U. Study Course directed by Miss Cecelia Durscherl. Some great work was accomplished in this Study Course. As a result of our week's work we are going to organize an Adult Union. We had fine attendance and also a wonderful spirit was manifested in this work.

When this goes to the press our church will be engaged in a revival meeting with Dr. F. M. Purser of Oxford, Miss., doing the preaching. Mr. Troy Montgomery, one of our fine consecrated young men, will lead the singing. We have all the assurances that we are going to have a real God-sent revival. We earnestly covet the prayers of the praying people for the success of this meeting.

—W. E. Hellen.

MORTON T. E. L. CLASS CELEBRATES SIXTH BIRTHDAY

On Tuesday evening, April 22nd, at eight o'clock, the T. E. L. Class of Morton Baptist Sunday School celebrated its sixth birthday—honoring the Men's Bible Class and General Officers and Teachers of the Sunday School. Members and their guests were in attendance, with Rev. and Mrs. James H. Street of Harpersville as honor guests. About one hundred were present, including members and guests.

On entering the church auditorium the guests were greeted by the officers of the T. E. L. Class, and then directed to the registration desk. After the registration partners were chosen for the banquet.

The doors of the hall were opened into a place made attractive and inviting, for the occasion, by a profusion of flowers of the season—Pink Roses and Easter Lilies. The hall was beautifully and artistically decorated for the occasion, carrying out the Class color scheme of white and green. The table held a beautiful centerpiece of Easter lilies. An attractive souvenir was found by each plate. Tall pink tapers burning at intervals on the table completed the scene.

At the conclusion of the courses

Mrs. N. T. Stuart presented a three-tier cake, whereon were six burning candles. At the same time she gave appropriate toasts to the Officers of the Class, General Officers, Teachers, Pastor and honor guests. Appropriate responses were made in return in words of appreciation and praise.

As the guests passed out into the auditorium they were invited to seats, and the class members rendered the following program.

It was altogether an enjoyable and profitable occasion for all those who attended. And we are sure that our labors are not in vain.

—Reporter.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

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Trusty: "Yes, madam. I have ninety-nine years."

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### DOINGS OF LOS ANGELES BAPTISTS

Annie Foster Ellis

#### Los Angeles Association

On May 2, the Los Angeles Association of the Woman's Missionary Society will meet at the Temple Baptist Church. We hope to be able to attend this. Am anxious to see how all the business can be attended to in one day. Tell you more about it later.

#### Southern California Baptist Convention

This Convention will meet at Santa Ana, May 13-16. It seems that the State is so long, and the work so scattered, that they have two conventions. As Santa Ana is not so far from Los Angeles, we hope to be able to attend it, too. They have sent out interesting programs. Dr. W. H. Eubanks, formerly of Missouri, is to speak. We heard him preach once, and he told much of the work done in China by our own Dr. Graves. We could almost imagine ourselves in Mississippi.

#### Sunday School Class Meeting

There has been some changes in the Sunday School work, and our teacher is now Mrs. Holmes, a woman of lovely character and deep devotion and consecration. She has been confined to her chair for many months, and probably will be, for the rest of her life, but every Sunday, she is at her place and brings wonderful lessons from God's word. Today, we met with her for an

all-day Class meeting. She has a home, high up on a mountain, overlooking the entire city of Los Angeles, and even some of the smaller towns. In fact, we can not tell just where one city ends and another begins. Some one says, "Here is Glendale, and there is Burbank, and there is Westwood, and in this direction is Inglewood", but it is all one to us.

At this meeting, we met a most attractive woman . . . this does happen often . . . and we hope to know more of her. She was once the teacher of this class, and had been invited to teach the day's lesson. She was a Mrs. Dennis, and was once an instructor in the Bible Institute. She now teaches a class at the Church of the Open Door. Mrs. Dennis asked, "What part of the South are you from?" When I answered, "Mississippi", she said, "I thought so. I have a young woman in my class that talks just like you". Naturally, I had to know more. I learned that the girl is a Miss Owens, from some place that ends with "Burg". I can't remember any one by that name, that I think might be out here, but I do not intend resting till I have found that "girl from Mississippi", whoever she may be.

Have just received the new Year Book of the Fifth Ave. Church in Hattiesburg. It is well arranged and well made. We have read every word of it, even to the advertisements. How familiar every name sounds and looks! No matter how

far we may roam, no matter what church books may hold our names, we feel that we "belong" to Fifth Avenue. At any rate, it belongs to us. If "The home is where the heart is", then truly, that is our church home.

#### W. M. U. Convention at Tupelo

We enjoyed reading the report from this convention. It inspires us.

#### FIRST CHURCH, LAUREL

On Sunday, May 18, the First Baptist Church of Laurel will celebrate the twenty-fifth anniversary of Dr. L. G. Gates' pastorate with a big Home-Coming Day. On account of the lack of addresses it is impossible to write all former members to invite them to the celebration, but the church desires that all former members attend who possibly can. Hence, this is a cordial invitation to all former members and friends.

This is a very unusual event in the life of a church or a pastor. Very few churches have the privilege of celebrating their pastors' silver anniversary, and this church counts itself extremely fortunate to be able to hold such a celebration. Brother Gates, with his uncompromising fight for righteousness, his ever-ready helpfulness, his unflinching sympathy and unselfish service, has so won the hearts, not only of the members of his own church, but of the people of the whole city, that they count it a great and unusual privilege to do him this honor on the

occasion of his silver anniversary.

The program for the day has been planned by a special committee elected by the Board of Deacons several weeks ago. At the morning hour there will be two short talks and special music, and then Brother Gates himself will preach. In the evening Dr. R. B. Gunter, Corresponding Secretary of the State Convention Board, will bring a message. We hope to make this day a great one, not only for our church, but also for the Lord's work. The work this powerful man of God has done in Laurel is but an illustration of what God can do through one man who is surrendered to Him.

Love-mad Youth: "You still doubt me? Test my love. Bid me attack wild beasts, defy savages, bring back the north pole, descend into a volcano—anything, no matter what, I will do it."

His Sweetheart: "Well, go ask father."

#### A SAFE PLACE FOR YOUR BOY.

##### During July and August

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# A STATEMENT BY THE PRESIDENT

THE WHITE HOUSE, WASHINGTON, D. C.,

September 7, 1929.

The nature of the work of the ministers of our churches precludes the thought and usually the possibility that they should themselves provide for their old age. The provision of some form of retirement pension is a duty owed to them by the congregations and public they have unselfishly served. Experience and actuarial knowledge are needed to avoid practical financial difficulties, but where these have been utilized, the pensioning of ministers should be generously supported.

(Signed) HERBERT HOOVER.

The Relief and Annuity Board of the Southern Baptist Convention is proceeding in line with the above view as expressed by President Hoover, by reporting to the Convention to meet in New Orleans a Service Annuity Plan which is based both upon experience and thorough actuarial knowledge. May the messengers to the Convention take the long look and adopt the measures proposed by the Board.

Thomas J. Watts, Executive Secretary